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THE BOOK OF GENESIS

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THE BOOK OF GENESIS

For Bible Classes and Private Study

By

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Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the Anglican Theological Review

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PREFACE TO THE BIBLICAL SERIES

The purpose of these books on the Bible is to give to the laity, men as well as women, an opportunity to introduce into their daily lives a systematic study of Holy Scripture. Nor will the books be found less useful to those of the clergy who feel the need of direction in their reading. Each volume constitutes a unit, and is planned as a guide to eight months' work of an hour or more a day. Specialists in each department have been secured, who will guarantee scholarly and sound interpretation. They will also endeavour to present their subjects in the most effective and profitable way which is consonant with the best methods of leading the student to diligent work, careful thinking, and thoughtful expression.

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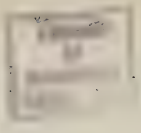

DIRECTIONS TO STUDENTS

Books Required for All Biblical Courses

The Holy Bible, American Revised Version. A copy of the King James ("Authorized") Version should also be at hand for comparison.

The Apocrypha, Revised Version.

A Bible Atlas. The maps in any good Teacher's Bible will generally be sufficient.

A Dictionary of the Bible, Edited by James Hastings. One Volume Edition. New York: Charles Scribner's Sons, 1909.

A large note book, substantially bound.

For This Course

The Book of Genesis (*The Cambridge Bible for Schools and Colleges*). By Herbert E. Ryle. Cambridge: University Press (Putnam's Sons, New York City), 1914.

The Bible of To-Day. By A. Blakiston. Cambridge: University Press (Putnam's Sons, New York City), 1914.

The Christian View of the Old Testament. By F. C. Eiselen. New York: Eaton and Mains, 1912.

Method of Work

The Directions given in the Studies should be followed exactly, sentence by sentence, and, in particular, *every* Biblical reference should be looked up and verified. The important part of the course is the written work in the note book; ten minutes spent in writing is usually more profitable than an hour spent in reading.

When the review of a Study is directed, a review of the corresponding part of the note book is always to be included.

The direction "Illustrate" occurs with considerable frequency; this always calls for written work, sometimes rather at length. Subjects taken from modern life usually form the best illustrations. "Explain" is to be treated similarly. "Note" or "Observe" may be given briefer comment, but something should always be written.

Division of Time

The course presupposes an hour's study each day, but it has naturally been impossible to make all the Studies the same length. When extra time is given to some, others may be shortened, provided the average of one hour is maintained. Sometimes it has become necessary to combine two or more studies for a subject that does not admit of an easy division; in this case the total of two or three hours may be arranged according to the student's convenience.

If the Studies are found too long, the illustrations, etc., may be condensed. But directions to read passages should never be neglected.

Further Study

The course on Genesis is so arranged that students who desire to devote an average of two hours each day should work through the section marked "II" in each Study, after having completed section "I". Those who desire to devote still more time each day to study should work through section "III", after having completed sections "I" and "II". The sections should always be followed in the order I, II, III.

I

INTRODUCTION

1

REVELATION AND INSPIRATION IN THE OLD TESTAMENT

I

Read: Blakiston, *The Bible of To-Day,* Chap. I, §§ 1-11.

In the beginning God revealed himself in his universe which he brought into existence. According as the universe developed in manifold ways, so God's revelation of himself developed. Now, at an early stage in man's development, his mind gradually began to discover and to become aware of God; and according as the mind of man grew, so his understanding of God increased. God's revelation of himself and man's discovery of God were, thus, progressive and gradual.

It is a known fact that some races developed more quickly than others. Various circumstances make this inevitable. In like manner, it is probable that some parts of God's universe are better fitted as a medium of divine revelation than others. At any rate, it is conceded by all competent students of the

subject that the people of Palestine developed a more perfect conception of God's character, at an earlier period, than any other race, in any other part of the universe, of which we have any knowledge. Now, many ancient peoples have left permanent records of their ideas of God, and notable among them are the Israelites. Those records which give a peculiarly spiritual, truly religious, and a satisfactorily moral ideal of the character of God, and of his relations with men, we call inspired. The test of inspired writings is the religious response to them in the heart of man. In reading the written records of Israel, the student has always and everywhere been arrested by their great spiritual, religious, and moral power. Hence, the Church's teaching that the Old Testament is a part of the Word of God—it is religiously inspired.

What does science teach about the manner in which God is manifested? What does the Old Testament teach about the way in which man understands God? What is the historical method of studying the Old Testament? In what spirit should one approach the Old Testament, and why? What do you understand by Inspiration? When and by whom was God perfectly revealed?

II

Read: The Dictionary, "Revelation", "Inspiration". Write a short paper on Inspiration in general and Biblical Inspiration.

III

Read: Eiselen, *The Christian View of the Old Testament,* Chap. I. Read Articles VI-VII and relevant portions of the Ordinal in the Book of Common Prayer, and write a short paper on the Bible in the Church.

2

THE TEXT OF THE OLD TESTAMENT

I

Read: Blakiston, *The Bible of To-Day,* Chap. II §§ 1-9.

The Old Testament was written by hand on parchment. All the manuscripts—and there were many more than there are separate books—were independent, forming a considerable library. According as a manuscript became worn it was copied, and the original was discarded. Every time a new copy was made, fresh errors were added to those already existing in the former manuscript. Before the text of the Old Testament was printed, in 1488 A. D., many mistakes had arisen; although the vast majority arose before the seventh century of our era, when the Hebrew text was considered sacred and when Jewish scholars took every possible precaution against the multiplication of errors.

Beginning with the third century B. C., many

translations of the Hebrew text were made and these likewise were handed on in manuscript form for many generations.

Now, since neither the originals of the Hebrew nor of the translated texts of the Old Testament are extant—the oldest of the former being not earlier than the tenth century A. D., and of the latter not earlier than the fourth century A. D.—the problem, with which textual or lower criticism has to do, is to discover, in any disputed passage, what the original text was.

What is Textual Criticism, and what is its function? Describe the Hebrews and the Jews and their language. Discuss the antiquity of Hebrew. What is the standard text of the Old Testament? How did errors creep into the text? Describe early Hebrew manuscripts.

II

Read: The Dictionary, "Text, Versions, and Languages of the Old Testament", §§ 1-15, and 40. Say which English version of the Old Testament you consider the most valuable, and give full reasons.

III

Read: The Dictionary, "Text, Versions, and Languages of the old Testament". Describe the Septuagint and the Vulgate.

3

LITERATURE OF THE OLD TESTAMENT

I

Read: Blakiston, *The Bible of To-Day,* Chap. II, §§ 10-15, 17, 19-29.

The Old Testament is not only a collection of books by different authors, but most of the books are also made up of various independent parts. This fact is shown by the differences in language, ideas, and style within the same book. Earnest students of the contents of the Old Testament have shown that the first six books were compiled from at least four main documents, each of which was in itself a compilation from the various sources. The four documents are known as the Jehovist, the Elohist, the Deuteronomist, and the Priestly document, and represent the ninth, eighth, seventh, and fifth centuries before Christ, respectively. The Historical books, such as Judges, Samuel, Kings, and Chronicles, are also compilations; and so are some of the prophets, such as Isaiah and Zechariah; and also some of the poetical books, such as Psalms, Job, and Proverbs.

The earliest form of literary material in Israel, as among other races, was oral — ballads, narratives, and laws—handed on from mouth to mouth until the art of writing arose. Then these documents were committed to writing, and circulated, being changed and added to from age to age. The first great collec-

tion of such written material was made in the ninth century before Christ. Other collections were made from time to time, which were brought together into three great groups: the Law or Pentateuch, the Prophets, and the Writings or Hagiographa. These three great groups were finally united into what we call the Old Testament.

What is Literary Criticism? What is meant by compilation and analysis of documents? Name and characterize the chief documents in the Old Testament. Discuss the question of the authorship of Old Testament books. Through what different stages did the literature of the Old Testament pass before it was finally collected? What three kinds of literary material are to be found in the Old Testament?

II

Read: The Dictionary, "Criticism". How can the Old Testament be reverently and critically studied?

III

Read: Eiselen, *The Christian View of the Old Testament,* Chap. 3. Write a short paper on the different kinds of criticism.

4

THE CANON OF THE OLD TESTAMENT

I

Read: Blakiston, *The Bible of To-day,* Chap. II, §§ 16, 18, 30-34, 36.

The word "Canon" was not known in any Old Testament period. But the idea was present. A book which is canonical in the Church is one which the Church receives as authoritative. In that sense books were used by the Jews in Old Testament times. The first book or document to be received as authoritative among the Jews was that discovered in the time of Josiah (II Kings 22), in 621 before Christ. After the destruction of Jerusalem in 586 before Christ, the Jews were exiled to Babylonia, where they came into contact with a literary people. This spurred them on to collect their own literary remains. On their return to Palestine about fifty years afterward, they did their utmost to consolidate their nation, which, because of its character as a colony of Persia, tended to neglect the civil and to emphasize the ecclesiastical aspects of public life. A real theocracy was the result, and its fount of authority was a book, or collection of books, which was compiled during the exile, which we call the Pentateuch, and which the Jews called the Torah or Law.

Long before and after the period of the exile, the prophets were active, and their addresses and sermons

were committed to writing from time to time. When spoken prophecy ceased, the memory of the greatness of the prophets made their writings more and more the subject of veneration, until about the middle of the second century before Christ they were stereotyped as a class and were received as authoritative. The attempt on the part of Antiochus Epiphanes, about 165 B. C., to destroy Judaism may have been the occasion, under Judas the Maccabee, of the promulgation of the authority of the prophetical books.

The third part of the Old Testament, the Writings, or Hagiographa, was received as authoritative, at the latest, by 90 after Christ, at the great Jewish Council of Jamnia. Thenceforth the Old Testament was divided into the Law, the Prophets, and the Writings; was ascribed supreme authority among the Jews; and was considered Canonical in the Church.

What was the first portion of the Old Testament whose authority was recognized? What are the contents of the Torah? What is the Samaritan Pentateuch? Describe it. What books did the Jews include in the "Prophets"? Name the Hagiographa or Writings.

II

Read: The Dictionary, "Canon of the Old Testament". What were the circumstances of the admission of books to the Canon?

III

Read: II Kings 22. Compare in a general way the reforms in II Kings 23 with the laws in Deut. 5-12.

5

OLD TESTAMENT AND ARCHAEOLOGY

I

Read: Eiselen, *The Christian View of the Old Testament,* Chap. 4.

Archaeology is a new science. But it has already made remarkable strides, more especially in Bible lands. The Old Testament, vast though it be, does not give a complete picture of the ancient Hebrew people. There are many gaps, and many references are difficult of interpretation. Archaeology has already been very helpful in filling many of these gaps, and in solving some problems. But sometimes too much is expected of archaeology. Archaeology has its use, but often it is abused.

The chief use of archaeology is to illustrate. This is exemplified in the way in which the Babylonian account of the Flood, for example, illustrates the account in Genesis. Archaeology sometimes confirms Biblical accounts, as the Assyrian historical inscriptions confirm the assault on Jerusalem by Sennacherib; it sometimes explains Old Testament difficulties, as in the case of the identification of the four rivers of Paradise; and it even contributes brand new material, as in the case of the date lists for the construction of a chronological background for the Old Testament. The abuse of archaeology is to confound

illustration, confirmation, or explanation with contribution.

When did the science of archaeology arise? Give a brief history of Babylonian, Assyrian, and Egyptian archaeology. What are the main results of Palestinian archaeology?

II

Read: Blakiston, *The Bible of To-day,* Chap. 4.

III

Name and discuss the contribution which archaeology has made to the understanding of the religion of the Old Testament.

6

OLD TESTAMENT AND MODERN SCIENCE

I

Read: Eiselen, *The Christian View of the Old Testament,* Chap. 2.

Time was when the Bible was set upon a false pedestal—a pedestal of earth. The pedestal has been destroyed, but the vessel remains just as perfect as ever. It was once thought that the Bible could be used as a modern text-book on all subjects. It is now known that it is a text-book on only one subject—the greatest of all subjects—religion. As a religious

book it is God's Word. It used to be fashionable for students of the Old Testament to dispute with scientists about the comparative validity of science in the Old Testament and modern science. Both classes of disputants were in error. What science there is in the Old Testament was that of Jewish writers who lived over two thousand years ago. But such as it was, it was at the most only incidental. The writers of the accounts of creation, for example, were primarily concerned to teach that the one and only God, Jehovah, created all things and sustains all things. The Bible is inspired and valuable not as a book of modern science, but as a religious book, containing a religious message for all time. Between the intelligent student of the Old Testament and the intelligent scientist there is absolutely no conflict in the matter of Jewish science.

What is it about the Old Testament which science really opposes? Name and discuss various attempts to harmonize the teaching of Genesis about creation with science. How must science as found in the Old Testament be compared with modern science?

II

Read: Eiselen, *The Christian View of the Old Testament,* Chap. 6.

III

Write an essay on the Permanent Value of the Old Testament.

7

REVIEW

Review the whole of the previous six Studies. State as many reasons as you can for studying the Old Testament.

8

THE PENTATEUCH

I

Read: The Dictionary, "Hexateuch", §§ I and III.

From the earliest Christian times the first five books of the Old Testament have been called the *Pentateuch*. When the sixth book is included—the book of Joshua—the six books are named the *Hexateuch*. The Jews called the first five books the *Torah* or Law. They are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Critical analysis of these books shows that they were compiled from at least four great collections of sources, known as J, or the Jehovist; E, or the Elohist; D, or the Deuteronomist; and P, or the Priestly Code. The final editing of the whole work, which we call the Pentateuch, took place about 450 B. C.

There is much material in these books which is very ancient—poetry, prose, and laws—dating long

before the time of Moses. There are legal precepts which may with much probability be ascribed to Moses, but the bulk of the Pentateuch is later than Moses. It was ascribed to Moses, because he was Israel's great law-giver *par excellence,* the Pentateuch being Israel's Law-book just as all the Psalms were ascribed to David, although the headings of the Psalms themselves teach us that many of them were written after David's time. The authorship of the Pentateuch is ascribed to Moses much in the same way, speaking reverently, that we ascribe the contents of that famous series of guide-books to Baedeker. In studying any book of the Pentateuch, it must clearly be kept in mind, therefore, that, as a rule, we are not reading contemporaneous material, but material which had been edited many hundreds of years after the events described.

Name and describe the sources of the Pentateuch. When were they separately compiled, and when were they gathered into one collection? Discuss the Mosaic authorship of the Pentateuch.

II

Read: The Dictionary, "Hexateuch, II". "Criticism of the Hexateuch". Write a short history of Pentateuchal Criticism.

III

Write a short paper on the value of Criticism to a devout study of the Pentateuch.

9

THE BOOK OF GENESIS

I

Read: Ryle, *The Book of Genesis,* "Introduction", §§ 1, 2, 6, 7, 8.

In Genesis, one of the most valuable books of the Old Testament, we have an earnest attempt on the part of Judaism of the time of Ezra and Nehemiah to preserve what had been handed down in written form about the history of the race from the very beginning to the time of Abraham, and about the lives of the patriarchs from the time Abraham left Babylonia till the death of Joseph in Egypt.

There is one remarkable thread running throughout the whole book—a thread which gives meaning and purpose to Genesis. It is the religious motive. The purpose of all the stories and narratives in the book of Genesis, from the earliest to the latest, and the purpose of the final editor of the whole collection, was to show the uniqueness of Jehovah's creation of the whole world, and how he sustained and guided Israel in all her ways. These remarkable stories are unparalleled in the history of human literature for the way in which they have permeated and moulded the character of the race. They contain a marvellous revelation of God's character, and as such are the Father's Word to his children.

What are the different words by which Genesis has

been known? Give the contents of Genesis. What is the religious teaching of Genesis?

II

Read: Ryle, *The Book of Genesis,* "Introduction", §§ 3-5. Discuss the literary materials in Genesis.

III

Read: Ryle, *The Book of Genesis,* "Introduction", § 9. What is the historical value of the material in Genesis? Discuss the meaning of Jehovah.

II

THE BEGINNINGS OF THE RACE

10

GOD

I

Read: Gen. 1:1; St. John 1:1; Ryle, *Genesis* 1:1.*

The idea of God to be found in the first chapter of Genesis represents Hebrew thought of the sixth century B. C. All ancient races believed in the existence of many gods. So did the early Hebrews. They believed that the Egyptians, the Babylonians, the Moabites, the Philistines, and other peoples had their own gods. The idea of the existence of only one God in the universe developed very slowly. But as early as the eighth century B. C. this idea was becoming common in Israel, and by the time that the Book of Genesis assumed its final form the idea had become firmly established. This idea of God is called

* This and succeeding similar references always indicate Ryle's comments, *e. g.*, *Genesis* 1: 1 indicates that the student should read in Ryle, *Genesis*, page 1, beginning at "1. *In the beginning*" and ending on page 3 at "supports it in the second century A. D." In other words, Ryle's comments on the portion of the Book of Genesis, always given at the beginning of each "Study", must be carefully read by the student.

monotheism. The first idea, then, which presents itself in the Book of Genesis is the sublime fact that the whole universe is the handiwork of the one and only God.

The universe was the creative act of God. This is what the Jew taught, and this we believe. But let it be noticed that the Jew did not say anything about the beginning of God. As a matter of fact, he believed that there was no time when God was not. That is, he never questioned the eternity of God, and therefore never questioned God's existence. There is no atheism in the Old Testament; there is no scepticism. Whatever else was doubted, the idea of the non-existence of God never occurred to a Hebrew mind. Faith in God's creative power and existence is the keynote of the Old Testament.

What are the two religious ideas in Gen. 1 : 1? Define and illustrate the use of the word "create" in Gen. 1 : 1. What was the Jewish idea of the universe? What was the Israelitish conception of God?

II

Read: The Dictionary, "God". Make a brief outline of the development of the idea of God in Israel.

III

Read: The Dictionary, "Trinity".

11

SPIRIT OF GOD

I

Read: Gen. 1:2; Ryle, 1:2.

Mankind has learned only gradually to know the true character of God. The Jews of the sixth century B. C. had not arrived at a conception of a trinity of persons in the Godhead. The term "spirit of God", in this passage, meant to the Hebrews the invisible creative power of God. It did not mean to them what it means to us. Our Lord revealed the true character of God, and told us of his Holy Spirit. The Church teaches the divinity and personality of the Holy Spirit, and has defined his attributes. St. John teaches that God created the universe by means of this Word, the second person of the Trinity, and since there are three persons in the Godhead, and all three may be conceived of as acting together, it is possible for us to see in this verse the Hebrew expression of that idea which later attached itself to the Christian conception of the Holy Spirit.

What is the meaning of "earth" in Gen. 1:2? What is alone the essential agreement between Genesis and science as to Creation? What is meant by "the deep"?

II

Read: The Dictionary, "Holy Spirit", §§ 1-2; "Spirit".

III

Read: The Dictionary, "Holy Spirit". Outline the Church's doctrine of the Holy Spirit.

12

AND GOD SAID

I

Read: Gen. 1 : 3; Ryle, 1 : 3; The Dictionary, "Light".

The creation of all things by a divine word is an idea, so far as is at present known, peculiar, in early times, to Hebrew thought. But the tendency to personify the "word" of the gods, chiefly as a destructive power, can be traced back in Semitic thought to about 3000 B. C. The ancient Babylonians, to whom the Hebrews were related, offered prayers and sung hymns in honor of the "Word", which they personified.

In the Old Testament the "word" of God is never personified, but it is spoken of as the creative power of God, by which his operations were made manifest. It is always a beneficent agency.

The Babylonian idea of personification and the Hebrew conception of the beneficent creative power of the "word" blended into the later Hebrew-Greek idea of the Logos, and, "when the fulness of time was come", the manifestation of God in human form proved to be the goal to which the Semitic idea of the "word" was moving throughout the centuries.

What is the relation between the "word" of Genesis and the "Word" of St. John? What was the Hebrew conception of "light"?

II

Read: The Dictionary, "Logos".

III

Write a brief paper on the relation between the "Holy Spirit" and the "Word".

13

DAY AND NIGHT

I

Read: Gen. 1: 4-5; Ryle, 1: 4-5.

The first act of creation after the organization of the universe was thought to have been light. There need be no misgivings about unsuccessful attempts to reconcile Biblical science with modern science. In this Genesis account we have an expression of the best Hebrew information of the sixth century B. C. It was then believed that light, the emblem of God, in whom "is no darkness at all", and of Jesus Christ, "the true light that lighteth every man that cometh into the world", had an existence independent of the

heavenly bodies, and that all phenomena had their origin directly in God.

Similarly, darkness was not merely the absence of light, but was a separate and distinct phenomenon created by God. God called the darkness "night" and the light he called "day".

The Hebrew idea of "day" was very simple and objective. It was a period of twenty-four hours, beginning at eventide. The Hebrew believed that the world was created in six actual days, and on the seventh God rested. The Sabbath was thus always an actual memorial of God's rest from his labor, and not merely a symbol of a period of indefinite time. The Jew's faith in God's power was limitless, but his scientific knowledge was that of his own time.

Describe the Hebrew "day". What did the Hebrews believe to have been the source of light? What is the purpose of the sentence: "And God saw .....that it was good"?

II

Read: The Dictionary, "Time".

III

Write a short paper on the Hebrew division of time.

14

FIRMAMENT AND HEAVEN

I

Read: Gen. 1: 6-8; Ryle, 1: 6-8; Job 36: 27-29; 37: 16; 38: 28-29; Ps. 147: 16-18.

After light and darkness were created, the Hebrews believed that the great watery mass, upon which the Spirit of God moved, was divided into two great oceans or seas. That which separated them was called the *raqia* or firmament. It is the "great blue" which we see when we look up. Not being acquainted with later science, the Hebrews of the sixth century B. C. believed that the firmament was a solid, stationary mass, through which there were apertures, which allowed the rains from the waters above the firmament to descend upon the earth. The giving and withholding of the rain were completely in the power of God. His providence was a really present one. His mercies were forever new. Nothing happened and he did not know and do it.

Describe the Hebrew idea of the *raqia*. What does Job say about the relation between God and physical phenomena? Illustrate from Job 36-39.

II

Read: The Dictionary, "Creation", "Heaven".

III

Describe the Hebrew conception of the universe and draw a diagram representing it.

15

THE EARTH

I

Read: Gen. 1:9-10; Ryle, 1:9-10; Pss. 24:2; 104:3-9; Gen. 7:11; Job 38:4-11.

The Hebrews thought that after the waters were divided into two parts, being separated into upper and lower waters by the firmament, God assembled out of the lower watery mass that out of which he made dry land. The residue he called "seas", and he called the dry land "earth". They thought that the earth reposed upon the seas, which extended beyond the earth on all sides and was only restrained from commingling with the waters above by the firmament.

Just as the waters above the firmament were the source of all rain, mist, dew, and clouds; so those below the firmament were the source of all wells, streams, rivers, and lakes upon the earth. But here again wells, streams, rivers, and lakes would remain dry were it not for God's all-knowing providence.

Describe the Hebrew idea of the "earth". How does it differ from what geology teaches?

II

Read: The Dictionary, "World", "Earth", "Water".

III

Write a short paper on the world as the Hebrews knew it, and God's relation to it.

16

VEGETABLE LIFE

I

Read: Gen. 1: 11-13; Ryle, 1: 11-13; St. Mark 4: 28; St. James 3: 11-12.

Spontaneous generation or abiogenesis is not yet, at any rate, demonstrable by modern science. Just as God supplied the missing link between nothing and matter, and between chaos and order, so now we see his omnipotent creative energy bridging the chasm between matter and life of the lowest order. In this conception we have not proceeded further than where the Jews of the sixth century B. C. were. The power of reproduction in all life was placed there by Jehovah, from whom all things come.

Describe the botany of the first chapter of Genesis. Compare it with modern botany.

II

Read: The Dictionary, "Life", "Grass", "Tree", "Israel, II, 1 (5)".

III

Write a short paper on Trees in the Old Testament.

17

THE HEAVENLY BODIES

I

Read: Gen. 1: 14-19; Ryle, 1: 14-19; Job 28: 31-33; Pss. 8: 3-4; 19: 1-6; 104: 19-24; St. Matt. 5: 45; Acts 14: 17; Romans 1: 19-20; 1: 21-23.

The sacred writer continues in his simple way to tell the order in which, as he thought, God's work of creation was performed. The making of the heavenly bodies followed that of vegetable life but preceded that of animal life. The Hebrews looked upon the heavenly bodies as semi-personal beings to whom "dominion" was given. The appropriate order, therefore, was after vegetation. They did not worship the sun, moon, and stars, as the Babylonians did. But back of the account is the universal Semitic custom of such worship, and the instructive thing about these passages is the way in which Israel and early Chris-

tianity were shaking off the idolatrous shackles of the past.

The Hebrew universe was geocentric, with the heavenly bodies hanging from the firmament like bulbs from the ceiling of a magnificent room. Later scientific knowledge has changed all this. But we still insist that the whole universe is homocentric, and that the noblest act in the great drama of creation was the making of man. Hence the unique relationship between God and man.

Why did God call into existence the heavenly bodies? Explain the order of creation, as given in Genesis.

II

Read: The Dictionary, "Sun", "Moon", "Stars".

III

Read: The Dictionary, "Idolatry". Write a short paper on the causes of Hebrew idolatry.

18

ANIMAL LIFE

I

Read: Gen. 1: 20-26; Ryle, 1: 20-26; Ps. 104: 25-30.

After the creation of the heavenly bodies came that of fish, birds, and beasts. The order given indicates

the Hebrew conception of priority among animals. The modern idea of evolution is entirely absent from these narratives. Nor ought we to expect it to be otherwise. It is surely legitimate to believe that the race increases in wisdom and in the understanding of God's ways and works. There is, however, a type of evolutionary theory which those who believe in a personal God cannot accept. It is that type which speaks of "spontaneous generation" and "resident forces". We believe in the scientific theory of evolution; we follow science wherever she unerringly leads; but we have faith to believe that if the "riddle" of life is ever solved, it will be found in the knowledge of God. The world is eloquent with evidence of evolution, but every atom and fibre of it beats with a meaning and purpose which are God's. And so, God the source of all blesses all. That is the inspiration of Genesis.

How did the Hebrews classify land animals? What evidence of the evolutionary theory is to be found in verse twenty-four?

II

What psalm is a hymn of creation? What chapter of Job should be studied in connection with Genesis 1? What organs of movement are adapted to the several elements: sea, air, land?

III

Make a written comparison between the accounts of creation in Genesis 1 and in the Psalms and in Job.

19

CREATION OF MAN

I

Read: Gen. 1:26; Ryle, 1:26, and Special Notes A and B, pp. 23-24.

The last and crowning work of creation was the making of man. Every main element in the universe was the result of a creative act of God. This was the Hebrew's science and faith. The greatness and wisdom of God are not in the least questioned if we see in the world in which we live a gradual development from lower to higher forms of life. For the beginning of the development is in God; and in him and through him do all things live and grow. There need be no more difference between man and animals than between a lower state of being and a higher. If it ever did happen, or if it ever should, that an animal developed into a man, the developed form, man, would be man, and as such he would be an example of the crowning work of God's activity. However it came about, the Book of Genesis teaches us that man is the center of God's universe, and we believe it and accept its responsibility.

What are the different interpretations of the plural in the phrase, "let us make"? What are the objections to them? Which is preferable?

II

Read: The Dictionary, "Man".

III

Write a short paper on the Christian conception of man.

20

THE IMAGE AND LIKENESS OF GOD

I

Read: Gen. 1:26-27; Ryle, 1:26-27; Colossians 3:10; Ecclesiastes 7:29; Ephesians 4:24; Romans 2:15; The Dictionary, "Woman".

The words which the sacred writer used to describe man's similarity to God are translated "image" and "likeness". The former has reference to the more physical and the latter to the more spiritual aspect of man's nature. Physically, man is a counterpart of what the Hebrew pictured God to be. We think of God in terms of our knowledge—our own experience. God is thought of, then, as a man, only larger and more powerful than any human being. But he is also a spirit, the source of all spiritual existence (Ecclesiastes 12:7). The spirituality of man's nature, therefore, is the likeness of God. This likeness involves and implies intuitive knowledge and reason, uprightness and holiness, conscience, free moral agency, worship of and communion with God, immortality, capacity for labor apart from the necessary struggle for existence, and the power of rational speech.

What is meant by "image" and "likeness"? In what does the likeness of God consist? According to Genesis 1, what is the origin of the human woman?

II

Read: The Dictionary, "Psychology", "Image".

III

Write a brief paper on Biblical psychology.

21

MAN'S COMMISSION

I

Read: Gen. 1:28-31; Ryle, 1:28-31; Ps. 8:5-9; Hebrews 2:5-11; Acts 17:26.

The Hebrews firmly believed in the unity of the human race. The earth's population came from one human pair. One "male and female made he them". They were given the order to "be fruitful and multiply, and replenish the earth, and subdue it". They were to range over all zones and to inhabit all zones. The sea was to be their home as well as the land. On the contrary, the habitat of each beast, bird, or fish was of narrow limit. To subdue the earth was a vast commission which has ever since been calling out all of man's reserve powers. But he was endowed

with wisdom, power, and the spirit of invention and exploration. They are to have dominion over all things.

The question whether it can be held in the light of modern knowledge, that all mankind descended from a single pair, or arose independently at different points on the earth's surface, does not affect the question of the essential unity of mankind. The real unity of the human race consists not in unity of physical origin, but in unity of mental equipment and spiritual capacity. We are all the children of God by adoption and grace, though the offspring of human parentage.

What was the writer's conception of the nature of man's food previous to the Flood? Interpret "meat" in verse thirty. Review Studies 8-21.

II

Read: Ryle, pp. 447-451.

III

Write a detailed comparison between the Old Testament and the Babylonian accounts of Creation.

22

THE SABBATH

I

Read: Gen. 2: 1-4a; Ryle, 2: 1-4a; St. Mark 2: 27-28.

Although the name Sabbath is not used in this account of God's rest day, it is assumed with good reason on the basis of the Hebrew word for "rest", *shabath,* that in saying that God "rested on the seventh day", he had in mind the Sabbath. By the time of the sixth century B. C. every seventh day, or the Sabbath, was treated as a holy day—a day of rest, not in the sense of idleness, but in the sense of cessation from ordinary employment.

The early Church commemorated the resurrection of Christ by transferring from the seventh day of the week to the first all characteristics of the Jewish Sabbath. Thus, on Sunday we do not only remind ourselves of the divine origin of all things, and of the necessity of a periodic renewal of physical and mental energy, but also of the glorious resurrection of Christ from the dead and of the need of our continuous spiritual renewal to be made worthy of his great name.

What is the meaning of "host" in Gen. 2: 1? Write a short account of the Hebrew Sabbath and the Christian Sunday.

II

Read: Ryle, "Note on the Sabbath", p. 40f. Com-

pare the Hebrew and the Babylonian idea of the Sabbath.

III

Read: The Dictionary. "Sabbath". Discuss the religious significance of the Sabbath.

23

SECOND ACCOUNT OF MAN'S CREATION

I

Read: Gen. 2: 4b-7; Ryle, 2: 4b-7.

Palestine for many years was divided into two kingdoms, the North and the South. In both, inhabited by Hebrews, stories about the creation of men arose. These stories were finally compiled, written down, and handed on in manuscript form from generation to generation. The compiler of the stories that had been preserved in the North used the word "Elohim" for the divine being, but the compiler in the South used the word "Jehovah". We, therefore, speak of the compiler of the South as J.

In the second chapter of Genesis we have a second account of man's creation. The style is different from that in the first chapter; the order of creative acts is different, for the creation of man comes first instead of last as in the first chapter; and the word used for the divine being is Jehovah, with Elohim,

God. In this second chapter of Genesis we have, then, the account of creation which was known in the southern kingdom. It is the oldest of all the accounts of creation, and was compiled about 800 B. C. The account of creation known to the northern kingdom has not been preserved. The account in the first chapter of Genesis is the story as understood by priestly writers of the sixth century B. C.

It will be noticed that the account of the creation of man in this chapter is simpler and more naïve.

Discuss the use of the words "Jehovah" and "God". Explain the Hebrew use of the word "man". Give the psychology of Gen. 2.

II

Read: The Dictionary, "Genesis", 2.

III

Write a short paper on the Literary Sources of the Book of Genesis.

24

THE GARDEN OF EDEN

I

Read: Gen. 2:8-17; Ryle, 2:8-17.

The Hebrews as well as other early races had a tradition about a garden which was the home of the

ancestors of the race. The Hebrew story locates the garden in southern Babylonia. For this reason it would seem plausible that the Hebrew story was Babylonian in origin. Or that both the Hebrew and the Babylonian had a common origin.

There are two difficulties in connection with the details of the garden. The first has to do with the number of trees. The idea of sacred trees is common to all primitive peoples. But the sacred tree is almost universally the "tree of life". The detail peculiar to the Hebrew story is the "tree of the knowledge of good and evil". This was probably the one tree of the original Hebrew story. The other tree was put in the story at a later date to harmonize the Hebrew with the Babylonian story.

The second difficulty has to do with the identification of the rivers. About two of them there is no question. Archaeological investigations have shown that when the story of the garden arose, the Persian Gulf extended much farther north than at present. Much land has been made since by the debris carried down by the Tigris and Euphrates. The two rivers Pishon and Gihon were smaller streams in southern Babylonia which have disappeared with the filling in of the northern end of the Gulf. There is archaeological and textual evidence for this statement.

Just as man looks forward to a golden era, so he has been accustomed to look to the past for a similar time. Man was created in the image and likeness of God, and as such was sinless. For a sinless man, the human mind has always tried to construct an ideal

abode. Hence, the story of the garden in the Babylonian plain.

What is the meaning of Eden? How many trees were originally reserved? What is the meaning of "knowledge of good and evil"? Name the four rivers, and discuss their identification.

II

Read: Ryle, "Note on the Rivers of Paradise", pp. 47-48; The Dictionary, "Paradise", "Eden, Garden of", "River".

III

Write a short thesis on the Garden of Eden.

25

WOMAN AND MARRIAGE

I

Read: Gen. 2:18-25; Ryle, 2:18-25.

In the first chapter of Genesis mankind, male and female, is created. In the second chapter, first man is created; and last of all, woman is formed from man. The account, though perhaps taken originally as an accurate statement of fact, may be considered a poetic symbolism of the relation between man and woman.

A marriage of some kind can be traced back to the earliest periods of human life. Anthropologically, the

earliest marriage was what is called a "beena" marriage. The man left his family and joined the family of his bride. That is, the earliest family was matriarchal. That was natural, because in a period when the husband and father had no sense of moral responsibility, the children were obliged to cling to the mother for necessary sustenance. The marriage described in this chapter of Genesis is not the "beena" marriage. It is the regular patriarchal marriage of a morally developed people. The man leaves his father and mother not to join himself to the father and mother of his bride, but to form a new family.

The story brings out very beautifully the close and ideal relationship that should exist between a man and his wife.

Discuss the phrase "helpmeet". Show how vv. 21-22 may be considered poetic symbolism, and what is the signification? What was the Hebrew idea of marriage? What is the difference in mode of animal creation between Genesis 1 and 2?

II

Read: The Dictionary, "Woman", "Marriage", §§ 1-8.

III

Read: The Dictionary, "Family". Write a short paper on marriage among the early Hebrews.

26 and 27

REVIEW

Read: Ryle, "Note on the Cosmogonies of Genesis", pp. 42-44; "The Six Days", pp. 44-45; "The Cosmogonies and Science and Religion", pp. 45-46.

Review Studies 8-25 inclusive, and be prepared for an examination on them.

28

THE TEMPTATION

I

Read: Gen. 3: 1-5; Ryle, 3: 1-5.

Much time must have passed between the events described in chapters two and three. The story of the temptation is introduced very abruptly. It seems, however, that the writer means to describe what he considers to be the cause of the first sin. He assumes that there are animals which are gifted with keen reasoning and the power of speech. One species of these is the serpent, which "was more subtle than any beast of the field". To him was ascribed the desire to question the woman's faith in God. The serpent begins by asking a question about a matter of which he himself evidently had knowledge. The woman answers in a manner which showed her complete faith

in God. Then the serpent directly contradicts God—"Ye shall not surely die." His purpose is to break the woman's faith in God, and then to lead her into disobedience. He finally imputes a questionable motive to God. God, he says, had forbidden mankind to eat of the tree because he feared that they would become as wise as he himself.

The first temptation, then, came from the lower order of created beings—from an animal. Mankind, it seems, was created sinless. The origin of evil is not in man. Whether God created evil or not, the writer does not say. He, however, ascribes the power of tempting to the serpent, who attacked the faith and obedience of the woman.

If the original story knew only of a tree of the knowledge of good and evil, it would seem certain that the Hebrew writer believed that man was created immortal. The "tree of life" was added, without altering the original story, by a writer who believed that man was created subject to death.

What is the link which connects chapters two and three of Genesis? Describe the serpent and his method of temptation. Write a note on, "ye shall be as God".

II

Read: The Dictionary, "Temptation", "Death", "Satan".

III

Write a paper on the Old Testament idea of death.

29

THE FALL

I

Read: Gen. 3: 6-8; Ryle, 3: 6-8; St. James 1: 14-15; The Dictionary, "Fall".

If our hearts condemn us, how much more will God, who is greater than our hearts, condemn us? The first sin described in Genesis is distrust of God and consequent disobedience. The writer describes consciousness as an opening of the eyes. It is his way of explaining how it came about that man could distinguish between right and wrong. The power, he thought, came not as a result of human experience, gradually developed; but as a mysterious power by which Adam and Eve were endowed as a result of eating the fruit of the forbidden tree. The fruit had the power of imparting to man an ability to distinguish between right and wrong. It gave man a conscience.

The conscience of Adam and Eve condemned them, and, as soon as they heard God coming to them, they became afraid and hid themselves. They knew that if their own conscience condemned them, God would surely condemn them also.

How did the woman know that the tree was good for food? Comment upon the phrase, "the eyes of them both were opened". What word should replace "voice"?

II

Read: Ryle, "Note on the Fall", pp. 60-67.

III

Write a paper on the significance of the Fall. Is temptation necessary for man's moral development?

30

SIN

I

Read: The Dictionary, "Sin, I. The Old Testament".

Sin implies a law or standard of righteousness, and the law implies a lawgiver. The lawgiver is God.

There are false ideas about sin. It is sometimes considered weakness, inherent in the body, voluntary transgression of a known law, and a necessary discipline. Rather, sin is a lack of conformity to the moral law of God, either in act, disposition, or state. The essence of sin is selfishness; that is, putting self in place of God. It is not merely negative; it is a positive choice of self instead of God. It has four principal characteristics or manifestations: (1) Self-sufficiency instead of faith; (2) Self-will instead of submission; (3) Self-seeking instead of benevolence; (4) Self-righteousness instead of humility and reverence.

What is the result and penalty of sin? What is the means of salvation?

II

What is meant by total depravity (Ephesians 2:3)? What part does Grace play in salvation (I Kings 8:46; Romans 3:10, 12, 23; Galatians 3:22; St. James 3:2; I St. John 1:8)? When a trained dog fails to obey his master, does he sin? Is man alone capable of sinning?

III

Write a paper on the idea of sin in the Old Testament.

31

THE TRIAL

I

Read: Gen. 3:9-13; Ryle, 3:9-13.

At last Jehovah's voice was heard calling to Adam, "Where art thou?" Hiding could not deliver the man and his wife. "No man," as Jeremiah loved to say, "can hide from God." Adam tries to avoid Jehovah's question. He says he was naked, and so was afraid. At that Jehovah interrogates, "Who told thee that thou wast naked?" And without awaiting a reply, asks the convicting question, "Hast thou eaten

of the tree, whereof I commanded thee that thou shouldest not eat?" True to human nature, Adam tries to avoid the issue, and Jehovah leaves the rest to Adam's own conscience. He then turns to the woman, who likewise passes on the blame. God does not ask the serpent any questions. He pronounces judgment.

What are the findings of the trial? Collect four passages from as many books of the Old Testament which show the Hebrew belief in God's omniscience.

II

Make a written comparison between the way in which Jehovah questions Adam and Job.

III

Write a paper on Adam's opportunity of confession and contrition. If the man and woman had frankly confessed their sin, what, by implication, would have been the effect: first, upon themselves, and second, upon the attitude and action of God?

32

THE SENTENCE

I

Read: Gen. 3: 14-19; Ryle, 3: 14-19; The Dictionary, "Messiah, I, §§ 1-5".

The sentence on the serpent is pronounced first.

"Cursed shalt thou be more than all the beasts of the field." The serpent is cursed because, being intelligent, he was consequently responsible. But the woman's sentence is more severe, because of her assumed higher intelligence. So was Adam's. But in both cases, is not the wrestling, the curse, counterbalanced by the blessing which comes to those who bravely wrestle?

Verse fifteen, which should be committed to memory, is one of the most important in the Old Testament. It has been called the Protevangelium. And while there is no direct prediction of an ultimate victory, there is, nevertheless, the assertion of a closely contested struggle between tempter and tempted. Further Hebrew religious thought developed the idea of a future golden age, when the Messianic King would rule over a kingdom freed from all evil and its consequences. And Christianity proclaims the person and power by which good will ultimately be victorious over evil.

Write a note on the personal pronoun "it" in the sentence, "*it* shall bruise". What is the value of suffering?

II

Read: The Dictionary, "Messiah, II-V".

III

Write a paper on the Protevangelium and the Messiah.

33

ADAM AND EVE

I

Read: Gen. 3 : 20-21; Ryle, 3 : 20-21; The Dictionary, "Adam", "Eve".

Before this, Adam's wife was called woman. Now she is given a name which signifies "life", because she was believed to have been the mother of the whole human race.

The unit of ancient life was the family, and here, in the Book of Genesis, we have sin beginning only after the establishment of a family. Sin then has a social aspect as well as being a contravention of the will of God. Not only did the woman first sin, but she also tempted Adam, who fell into sin. Are we not responsible for our influence upon the different members of our family and of our neighbors? Note that in the story, the temptation did not come to man through his appetite or his curiosity or his esthetic sense, but through his wife whom God had given to him. Was the man's act in any way excusable?

Are men and women excused when they sin through the influence of those whom they love and admire? What natural impulses impelled the woman to disobey the divine command? Were these impulses of themselves wrong? In what form did temptation come to the man?

II

Is an act that is wrong for one man necessarily a sin if committed by another? Is the final test of sin a man's consciousness of guilt? May Eve be regarded as the prototype of the modern scientist? Are there ways in which the scientist may sin in making his investigations? Illustrate. How about vivisection?

III

Does sin bring moral enlightenment? Distinguish between our Lord's attitude toward sin and toward the sinner. What should be our attitude toward the sinner? Does temptation to sin, as in the case of Adam, often come in the guise of virtue? What is the value of confession?

34

THE EXPULSION FROM THE GARDEN

I

Read: Gen. 3: 22-24; Ryle, 3: 22-24.

The garden of Eden was believed to have been so fertile as not to require the labor of human attention. And so, in order to carry out his sentence upon Adam, God expelled him from the garden, where he would be obliged to earn his living by laboring to make the ground productive. Jehovah was careful not to allow

Adam and his wife to return to the garden, so he placed a guard at the gate. The imagery used by the writer is Babylonian and Assyrian. The Cherubim were figures of large composite monsters which stood at the entrance of temples and palaces. The "flame of a sword" has reference to the Assyrian flying disc with swords, which stood as an emblem over the doorway of important buildings.

To whom does Jehovah address the words of verse twenty-two? What was considered the earliest human industry? What bearing has Adam's possession of free-will upon Jehovah's guarding the entrance to the garden?

II

Read: The Dictionary, "Cherubim". Study Milton's interpretation of Genesis 3 in *Paradise Lost.*

III

Write a brief paper on the nature and meaning of cherubim in the Old Testament.

35

CHILDREN

I

Read: Gen. 4:1-2; Ryle, 4:1-2; The Dictionary, "Child, Children".

We now begin the fourth chapter of Genesis. We

have an account in this chapter of a number of "first" things: the first birth, the first man born of Adam and Eve, and the first act of worship. The normal family consists of father, mother, and child. Whatever may be the technical exegesis of the phrase, "I have gotten a man with the help of the Lord", it certainly may be taken as indicative of the way in which we relate all our institutions to God. The one intelligence outside ourselves, with whom we relate ourselves, is God. The love of parent for child is symbolical of the love of God for his human children.

What are the different ways in which the phrase, "I have gotten a man with the help of the Lord", has been interpreted? What spiritual signification has it?

II

Read: The Dictionary, "Children (Sons) of God".

III

Write a paper on the filial relationship between Jehovah and Israel, and between God and mankind.

36

SACRIFICE

I

Read: Gen. 4:3-7; Ryle, 4:3-7; The Dictionary, "Sacrifice and Offering", §§ 3, 6.

Mediation has ever been considered the normal way

by which man approaches his God. Many may indeed approach God directly, but mediation is the natural and historic way. The great Mediator between God and man is Christ. In early times the mediator was the head of the family, the king, or the ruler, the priest, and the prophet. The official mediator was the priest. Mediation consists not only in intercession, but in sacrifice as well. In fact, a man—a priest—never appeared before his God empty-handed. To ask God to partake in a common meal or to receive an offering was always considered the legitimate way of establishing relationship with him. The office of the priest as mediator in the Old Testament is always recognized. The great High Priest is Christ our Lord, who provided a means of mediation in his Church, when he instituted the Christian priesthood with its great commemorative sacrifice.

How many kinds of sacrifice are referred to in Gen. 4? Interpret verse seven. Is sin personified in verse seven? Explain.

II

Read: The Dictionary, "Sacrifice and Offering".

III

Write a short paper on the relation between the Eucharist and some of the Old Testament sacrifices.

37

CAIN'S MURDER OF ABEL

I

Read: Gen. 4:8-13; Ryle, 4:8-13; The Dictionary, "Crimes and Punishments, § 7", "Blood".

In this section the sacred writer depicts the first murder. Cain had made an offering to God which was less acceptable than that of his brother Abel. On becoming aware of this, he is made very angry and kills his brother. He is prompted by jealousy. Jehovah appears and questions Cain, even as he did in the case of Eve's sin. Cain, already practised in sin, adds yet another, that of falsehood. To Jehovah's question, "Where is Abel thy brother?" he replies, "I know not"; and also adds to his sin of falsehood that of defiance, "Am I my brother's keeper?" Jehovah then points out the necessity of punishment, which always follows sin; and pronounces a curse upon him.

Explain the abruptness of the sentence, "And Cain told Abel his brother." What Semitic idea is contained in the phrase, "the voice of thy brother's blood"? What two points are to be noticed in the sentence upon Cain?

II

Read: The Dictionary, "Ethics".

III

Write a paper on Old Testament Ethics.

38

THE IDEA OF GOD

I

Read: Gen. 4: 14-16; Ryle, 4: 14-16.

The story we are now studying was compiled as early as 800 B. C. and contains material much older than that period. We shall expect, then, to find comparatively early ideas whenever theological subjects are treated. The theological phrase which arrests our attention here is, "from thy face shall I be hid". That is, when this story grew up, the Hebrews believed that Jehovah was the greatest of all gods, but that there were other gods. They believed that Palestine was Jehovah's country, but beyond Palestine were the domains of other deities. Cain complains that in being driven from his home he would be driven out from Jehovah's presence, and he fears the consequences of meeting strange peoples and strange gods.

What, on the contrary, was the idea of God in the time of Amos? Illustrate. Does man's conception of God's character depend upon his own experience and knowledge?

II

Read: The Dictionary, "Cain", "Abel". What is the significance of the phrase, "vengeance shall be taken on him sevenfold"? What is the meaning of the *sign* in verse fifteen?

III

Write a short paper on the Growth of the Idea of God in the Old Testament.

39

SOCIAL MEANING OF THE STORY OF CAIN

I

Read: Gen. 4: 1-16; St. John 8: 3-11.

In Old Testament times a man's prosperity or misfortune was regarded as the evidence of divine approval or disapproval. Jehovah disapproved of Cain. Was Cain a criminal before he slew his brother? Legally? Morally? Was Cain's motive in the worship of God truly religious or merely mercenary? The motive rather than the form is the prime essential in religious worship. Was the slaying of Abel the result of jealousy or a sudden fit of anger or of a gradual deterioration of character?

The criminal usually repudiates his social obligations. The thief often excuses himself by asserting that society owes him a living. Is this position right?

Cain's punishment was banishment. What was the fate that he especially feared? Is punishment or reform or both the best punishment?

The mark placed upon Cain was most probably a tribal one, which was a protection. God thus aimed

at Cain's reform, his divine love and care following him wherever he went.

II

What was the effect of Cain's anger upon his own life? In what way do anger and hatred hamper one's greatest usefulness? Is capital punishment at times necessary?

III

Outline the most effective argument which can be used to restore honour and manhood to a criminal. Is the chief object of punishment to avenge the wrong, to punish the criminal, to deter others from committing similar crimes, or to reclaim the wrong-doer?

40

THE DESCENDANTS OF CAIN

I

Read: Gen. 4: 17-24; Ryle, 4: 17-24.

There has been preserved in this genealogy an attempt to trace the growth of early civilization. To Cain, whom we met as an exile in the last lesson, is ascribed the honour of having been the first builder; Jabal was the ancestor of nomadic peoples; and Tubal-Cain was the founder of metal industries. In

the case of Lamech we have an example of the very early custom of polygamy, and of war.

Describe the Song of the Sword. What does it teach? What was the attitude toward polygamy in Israel? Compare, in this respect, the time of Abraham and that of the eighth century B. C.

II

Read: The Dictionary, "War". What was the nature of war in the Old Testament? What was its religious status?

III

Read: The Dictionary, "Music and Musical Instruments". What was the use made of music in the Temple and in the Synagogue?

41

THE DESCENDANTS OF SETH

I

Read: Gen. 4: 25-26; 5; Ryle, 4: 25-26; 5.

In verses twenty-five and twenty-six of the fourth chapter we have a fragmentary genealogy of Seth from the source J. In chapter five, P has preserved a complete genealogy.

According to the phrase, "then began men to call

upon the name of Jehovah", God was addressed as Jehovah as early as the time of Enoch; but according to E and P, Exodus 3:14; 6:2, God was not called Jehovah until that name was revealed to Moses. Since, however, it is probable that a form of the name Jehovah was known in Babylonia long before the time of Moses, the source J may be right in assigning the name to a very remote period.

What have you learned to be the significance of the name Jehovah? What is the meaning of "Enoch walked with God"? What do you suppose to be the meaning of the long lives ascribed to the patriarchs before the Flood?

II

Read: The Dictionary, "Enoch". Why were so many late Jewish books ascribed to Enoch?

III

Read: Ryle, "Note on the Antediluvian Patriarchs", pp. 88-92. Write a note on early Hebrew chronology.

42

REVIEW

Review Studies 26-41 inclusive, and be prepared for an examination on them.

43

MULTIPLICATION OF SIN

I

Read: Gen. 6: 1-7; Ryle, 6: 1-7.

The account of the marriage between the daughters of men and the sons of God is a remnant of that mythical material which was common to the early stages of all peoples. The Babylonians and Egyptians believed that their kings were the offspring of the gods and mankind. How have commentators tried to explain this passage? What are the objections? What is the interpretation of verse three? Is not the story of the offspring of the sons of God and the daughters of men an attempt to explain the origin of so much sinfulness? Although the Hebrews believed that Jehovah created all things, they hesitated to ascribe to him the origin of sin. Israel's high moral idea comes out very clearly in this story. What was the writer's attitude toward sin and its multiplication? Write what you think of the meaning of the phrase, "And it repented the Lord . . . and it grieved him at the heart."

II

Read: The Dictionary, "Nephilim", "Giant".

III

Write a paper on the meaning and religious value of mythical material.

44

NOAH

I

Read: Gen. 6 : 8-12; Ryle, 6 : 8-12; The Dictionary, "Noah".

Noah "found grace in the eyes of the Lord" because he was "a righteous man and perfect". The word translated "perfect" means flawless and indicates Noah as a man who had succeeded in observing and following God's will. While others of his time went on increasing in sinfulness, Noah was mindful of his duty to God, and was, therefore, worthy of God's companionship.

What are the Old Testament ideas of righteousness and perfection? What does verse twelve say of the way in which sin developed?

II

Read: The Dictionary, "Predestination". Compare it with the idea of free will.

III

Write a paper on the Old Testament and the modern conception of predestination and free will.

45, 46, and 47

THE FLOOD

I

Read: Gen. 6:13—8:20; Ryle, 6:13—8:20; Ryle, Appendix C, pp. 453-458; Ryle, "Note on the Flood Narrative," pp. 115-120.

II

Read: The Dictionary, "Deluge". Write a paper on the universality of the Flood.

III

Separate the two accounts of the Flood in Genesis, and make a tabular comparison of each with the Babylonian account.

48

AIM OF THE BIBLICAL WRITERS IN RECOUNTING THE FLOOD STORY

I

What place has this story among Biblical narratives? Did the sacred writers use these stories in order to emphasize monotheism? Compare the God of the Biblical account with the gods of the Babylonian account. Did Christ use illustrations drawn

from earlier history or from nature to make clear his teaching? Is it not evidence of superior teaching skill to use that which is familiar and of interest to those taught in order to inculcate the deeper moral and religious truths of life?

II

Had most primitive peoples a tradition regarding the Flood? How do you explain the striking points of similarity between the Flood stories of peoples far removed from each other? Illustrate.

III

Is there geological evidence that the earth, during human history, has been completely inundated? What do you mean by a calamity? Is it a mere accident, or an essential factor in the realization of the divine purpose in human history?

49

SURVIVAL OF THE FITTEST IN THE NATURAL WORLD

I

The leading scientists of the world, since the publication of the views of Darwin and Wallace in 1858, have laid great emphasis upon the doctrine of the survival of the fittest as the true explanation of prog-

ress in the natural world. This principle has been traced out in practically all the important fields of both plant and animal life. Upon the same principle depends the doctrine of evolution, which has been applied in the fields of biology, astronomy, psychology, history, and social science. The "fittest" in this principle means the being best adapted to the conditions under which it is living. How does the story of the Flood illustrate this principle in the moral and religious world? Discuss the point fully.

II

Are appalling calamities, like floods and earthquakes, the result of the working out of natural laws? Are they unmitigated evils? Illustrate.

III

To what extent is modern progress in sanitation due to natural calamities? What calamities? Illustrate how that a great calamity can arouse a city or nation to the realization of great possibilities.

50

SURVIVAL OF THE FITTEST IN SOCIAL AND RELIGIOUS LIFE

I

From a social point of view, is not the survival of the fittest the survival of the morally best? Is not

the religion which survives the religion of the highest type? Even in business, it has been said that the survival of the fittest means the survival of the most honest business men. Think over the names of the great men of the United States, and note their characters. Pick out the leading statesmen of the last half century in England, France, and Italy. What principles have they stood for? If a mooted question touching morals can be put simply and honestly before the people, will they see and choose the right?

II

How do changes in the environment of men affect the moral quality of their acts? How do circumstances affect the kind of act that will be successful? Illustrate.

III

Show from the Old Testament that the Hebrews believed that in the long run honour, virtue, and righteousness pay not only the individual but also the nation.

51

NOAH'S BURNT OFFERING

Read: Gen. 8: 20-22; Ryle, 8: 20-22.

Immediately after the exodus from the ark, Noah built an altar and offered a sacrifice to God. What

was the material of the sacrifice? What was the idea back of the Hebrew sacrificial system? Describe the burnt-offering. God was very much pleased with Noah's act. What promise did God make?

II

Make a collection of all divine maledictions in Genesis and discuss them.

III

Collect those passages in Genesis where it is said or inferred that God repented of an act. Explain this Old Testament idea.

52

BLESSING UPON NOAH

I

Read: Gen. 9:1-7; Ryle, 9:1-7; Lev. 17:10-14; Deut. 12:16, 23.

According to the Priestly source there was no sacrifice; but as soon as Noah and his family had left the ark, God blessed them and enlarged their prerogatives. What is the meaning of "the fear of you and the dread of you"? What two prohibitions does God impose upon Noah and his family? What is the meaning of them? What is manslaughter? What is the "life" of man? What was the custom of blood-revenge?

II

What are the seven commandments of Noah? Learn them, and write a short paper on them.

III

Make a collection of all divine blessings in Genesis and discuss them.

53

REVIEW

Review Studies 43-52 and be prepared for an examination on them.

54

THE COVENANT AND ITS SIGN

I

Read: Gen. 9:8-17; Ryle, 9:8-17.

God's covenant was established not only with mankind but also with the animal world. The relation between God and man is regulated by covenant. God is the creator and preserver, and man owes his allegiance and obedience to God. How many covenants between God and man are mentioned in the Pentateuch? Name and describe them. What were the

terms of the covenant with Noah? What was the sign of the covenant? How do you interpret verse thirteen?

II

Read: The Dictionary, "Sacraments", "Sign", "Rainbow".

III

Write a paper on the relationship between a Covenant and a Sacrament.

55

THE RACES

I

Read: Gen. 9 : 18-19 ; Ryle, 9 : 18-19 ; The Dictionary, "Shem", "Ham", "Japheth".

Name and describe the three races known to the early Hebrews.

II

Read: The Dictionary, "Revelation", and make a synopsis of it.

III

Discuss universality and limitation in the idea of divine revelation.

56

NOAH, THE VINE-DRESSER

Read: Gen. 9 : 20-27; Ryle, 9 : 20-27; The Dictionary, "Canaanites"; Ryle, "Special Note", pp. 130-131.

How would you interpret verse twenty-four? Why is Canaan cursed? What are the contents of the blessing on Shem and Japheth? What was Canaan's sin?

II

Read: The Dictionary, "Wine and Strong Drink". What was the Old Testament attitude toward drunkenness?

III

Write a paper on wine, its use and abuse, from a moral and religious point of view.

57

THE ANCIENT WORLD

I

Read: Gen. 10; Ryle, 10.

What was the extent of civilization as known to the Israelites?

II

Compare the genealogy of Gen. 10 with the list in I Chron. 1. Note the names of the most important ancient peoples.

III

Draw a large diagram of the races and peoples known to the Israelites.

58

THE TOWER OF BABEL

I

Read: Gen. 11:1-9; Ryle, 11:1-9.

This passage offers a primitive and naïve explanation of the varieties of language. What great achievement did the original race plan on the plain of Shinar? To what did God object? How was their ambition frustrated and with what result? While all languages have much in common and human habits of speech are curiously alike, yet modern research recognizes five or six great families of speech rather than one. Nevertheless, such stories as this show how deeply the Hebrew writer believed in the sovereignty of God, his power and purpose, his watchful attitude toward the world he has made, and his grace and goodness.

II

Read: The Dictionary, "Tongues, Confusion of". What are the legendary contents of the Story of the Tower of Babel? What religious truth does the story teach?

III

Write a short paper on the meaning and value of the story of the Tower of Babel.

59

GENEALOGY OF THE PATRIARCHS FROM SHEM TO ABRAM

I

Read: Gen. 11: 10-32; Ryle, 11: 10-32.

In what respects does this table resemble that in chapter five? Who were Abram's nearer relatives? What reasons have been assigned for the migrations of Terah and Abram?

II

Read: Ryle, "Note on the Genealogy of Shem", p. 154; The Dictionary, "Ur of the Chaldees", "Haran", "Terah".

III

Write a full account of Abram previous to his departure from Haran.

60 and 61

REVIEW

Review all up to and including Study 59, especially Studies 54-59, and write answers to the following questions: Formulate the idea of God which these early stories convey to your mind. What place in the universe do they assign to mankind? What do they regard as man's greatest need? What do they declare to be his best achievement? According to them, what is God's plan for the world? Assuming that the theory of divinely-guided evolution is the true explanation of human social development, is there anything in these chapters which contradicts it?

III

PATRIARCHAL HISTORY

THE PATRIARCH ABRAHAM

62

ABRAHAM

I

Read: The Dictionary, "Abraham". Write a brief outline of the life of Abraham.

II

Make a chart of the movements of Abraham from the time he left Haran until his death.

III

Draw a map and enter the names of the places visited by Abraham.

63

PROPHETIC STORIES ABOUT ABRAHAM AND THEIR MEANING

I

Read: All passages marked J in Gen. 12—25:18. Use Ryle.

Just as Tatian in his Diatessaron used passages from each of the four Gospels to make one continuous narrative of the life and teaching of our Lord, so the compiler of the Book of Genesis used various sources in his account of the lives of the patriarchs. In the case of Abraham, there are, for example, two accounts of his deceptions regarding Sarah, one in 12:9—13:1, and the other in 20:1-17; there are two accounts of the covenant with Abimelech, 21:22-31 and 21:25-34; and there are two accounts of the expulsion of Hagar, 16:1-16 and 21:1-20. Do these variant versions indicate that they were drawn from different groups of narratives?

The story of Abraham's call and settlement in Canaan illustrates the following truths: (1) God guides those who will be guided; (2) He reveals himself to those who seek a revelation; (3) His revelations come along the path of duty and are confined to no place or land; (4) For those who will be led by him God has in store a noble destiny; (5) Blessed are the peacemakers, for they shall be called the chil-

dren of God; (6) Blessed are the meek; for they shall inherit the earth.

II

Was Abraham right or wrong in yielding to Sarah's wish in respect to Hagar? Was Sarah right or wrong in her attitude toward Hagar? Was Hagar's attitude toward Sarah natural? Was it right? What must be taken into consideration when studying the morals of ancient peoples?

III

How is Abraham's faith illustrated in the prophetic stories? His unselfishness and generosity? His courtly hospitality? Was his politeness to strangers simply due to his training and the traditions of the desert, or was it the expression of his natural impulses? Was Abraham's devoted interest in the future of his descendants a noble quality? How are his devotion and obedience to God illustrated? Is the character of Abraham the product of a primitive state of society, or of a high civilization?

64

PROMISE AND MIGRATION

Read: Gen. 12: 1-9; Ryle, 12: 1-9; Hebrews 11: 8-10.

Chapters 12—50 of Genesis describe a period of hundreds of years in length, during which the tribes

and peoples who in due time coalesced into the Hebrew nation were undergoing varied experiences. They give us a series of more or less idealized portraits, embodying the characteristic traits of the Hebrew people and upholding their best ideals. They embody the real experiences of real men, interpreted by men of a warm religious spirit.

What made Abraham leave his own country? What three promises were made to him? Who went with him? How did he express his gratitude to God at his journey's end?

II

Besides the above assignments, read Josh. 24:2-3; Deut. 26:5; Gen. 27:43; 24:3, 4, 10. What do they tell about Abraham's early home? Was it Haran or Ur? Comment upon, "And the Canaanite was then in the land."

III

Read: The Dictionary, "Palestine".

65

REASONS FOR MIGRATION

I

In the early history of most countries there comes a pressure of population which results in migration.

Tribes migrate from season to season, and eventually some members of the tribe are likely to go forth to seek new homes. In the pastoral stage, as the wealth of flocks and herds increases, more pasturage is needed and migrations result. In the age of commerce, colonies are established. Emigration is thus a normal growth at any stage of civilization. What does the statement about Abraham's wealth in cattle, silver, and gold, show regarding the country from which he came and the probable cause of God's direction for his removal? In the light of later history and of the hardships and risks which immigrants are called upon to endure, what was the profound religious significance to his race and to the world of the migration represented by Abraham?

II

How did God speak to Abraham? Is it possible and probable that God spoke to men in that early day as he speaks to them now, through their experiences and inner consciousness? In what sense was Abraham a pioneer? Was it for Abraham's material interest to migrate to Palestine?

III

Are God's purposes often contrary to man's desires? Ever to man's best interests? Is your own conscientious conception of your duty to be considered as God's command to you? Does he give any other commands? What qualities must every true pioneer

possess? Compare the motives that inspired the migrations of the Hebrews and the Pilgrim Fathers.

66

EARLY JOURNEY IN PALESTINE

I

Read: Gen. 12:6-9; The Dictionary, "Shechem", "Bethel", "Negeb".

The first resting place of Abraham in Canaan was Shechem. There Jehovah appeared unto him and promised him the land of Canaan—a promise which was for ever afterward remembered by the Jews. It was because of this and the promise to Moses that Palestine was called the promised land. Thence Abraham proceeded to a spot between Bethel and Ai, where he built an altar and sacrificed to God under the name of Jehovah. His next journey took him to the Negeb, the southernmost region of Canaan. Write a full description of Ai with an account of the later experiences of the Israelites there.

II

Read: The Dictionary, "Geology of Palestine", and write a short paper on the subject.

III

Discuss the bearings which geography and geology

have upon civilization. Illustrate with reference to Palestine.

67

ABRAHAM IN EGYPT

I

Read: Gen. 12:10—13:2; Ryle, 12:10—13:2.

The story of Abraham's deceit in Egypt does not do credit to the patriarch. Besides remembering that our story arose hundreds of years before the dawn of Christianity and before moral distinctions had made much progress, the motive of the sacred writer in recording the event was probably to illustrate God's protection over Abraham in a foreign country. "God's goodness, not Abram's merit, averts the peril." What does the story teach about the power of Jehovah beyond the land of Canaan? How would the Hebrew justify God's punishment of the pharaoh? Where did Abraham settle on his immediate return from Egypt?

II

Read: The Dictionary, "Sarah", "Pharaoh". Write a short paper on the relationship between the pharaoh and Abraham.

III

Read: The Dictionary, "Egypt", §§ 1 and 2".

68

REVIEW

Review Studies 62-67, and be prepared for an examination on them.

69

SEPARATION OF ABRAHAM AND LOT

I

Read: Gen. 13: 3-13; Ryle, 13: 3-13; The Dictionary, "Perizzites".

On his return from Egypt, Abraham settled between Bethel and Ai as he did before, where he again sacrificed to God and called upon him by the name Jehovah. Why did the servants of Abraham and Lot, his nephew, who had hitherto followed him wherever he went, quarrel? How did Abraham end the difficulty? On what basis did Lot make his choice?

II

Read: The Dictionary, "Lot", "Jordan". Write a note on the phrase, "all the Plain of the Jordan".

III

Draw a map of the Jordan region and insert the most important names.

70

ABRAHAM'S MAGNANIMITY AND ITS REWARD

I

Read: Gen. 13: 14-18; Ryle, 13: 14-18.

Verse ten of this chapter eloquently shows the nature of Abraham's character. He was disinterested, magnanimous, and friendly. Rather than exercise his unquestioned right to take what he pleased and let Lot have what remained, he permitted his kinsman to choose. Lot acted like a selfish, avaricious, short-sighted man. Although he, like Abraham, had fled away from false worship, he was willing for the sake of material gain to settle down again in the very midst of a people far worse than the Babylonians. Abraham contented himself with the less fertile pastures of the mountainous region of Southern Palestine. He may have stood on one of the mountain tops north of Jerusalem, when the promise came to him that some time his descendants should control all the country as far as the eye could see. The very fact that he stayed up there in the free, bracing air of the hills, avoiding the debasing influence of the plain, was one indication of his ultimate supremacy. He was farsighted and clear-headed. What different impulses did Lot and Abraham follow? To what was Abraham devoted? Through whom does God achieve his purposes?

II

What two great promises did God make to Abraham? Where did Abraham then make his home? Show the shortsightedness of Lot. Define and illustrate magnanimity.

III

Read: The Dictionary, "Mamre", "Hebron". Enumerate the altars which Abraham has so far built, reading The Dictionary, "Altar".

71

CHAPTER XIV

I

Read: Gen. 14.

In this chapter Abraham is pictured as a valiant warrior who espoused the cause of the weak and won a great victory over the unified armies of the Eastern Kings. He restored the captured spoil to the city that had been robbed and gave a liberal portion to the priest-king, Melchizedek. In chapter seventeen he is portrayed as a devoted servant of the law. In later Jewish traditions he is pictured sometimes as an invincible warrior, sometimes as an ardent foe of idolatry, or else he is thought of as having been borne to heaven on a fiery chariot, where he receives

to his bosom the faithful of the race. Each successive generation of Jewish writers made Abraham the embodiment of their highest ideals. How is the chapter linked with the preceding one? Briefly characterize this chapter.

II

Read: Ryle, "Special Note on Chapter XIV", pp. 179-181. Write a short paper on the probable origin and date of the story.

III

Read: The Dictionary, "Assyria and Babylonia, II Babylonia".

72

CAMPAIGN OF THE KING OF ELAM

I

Read: Gen. 14: 1-12; Ryle, 14: 1-12.

Make a chart of the site of the campaign, and describe it in detail, using the above assignments only.

II

Read: The Dictionary, "Amraphel", "Shinar", "Arioch", "Ellasar", "Chedorlaomer", "Elam", "Amalek", "Amorites", "Tidal", "Siddim".

III

Write a paper on the nationalities involved in this campaign.

73

ABRAHAM'S VICTORY

I

Read: Gen. 14: 13-16; Ryle, 14: 13-16; The Dictionary, "Eshcol", "Amer", "Hobah", "Damascus".

Describe Abraham's victory and where it took place. What bearing upon the date of this chapter has the reference to Dan in verse fourteen? Comment upon "three hundred and eighteen" in the same verse.

II

Read: The Dictionary, "Eber", "Israel, I. History, §§ 1-14."

III

Read: The Dictionary, "Israel, I. History, §§ 15-30".

74

MELCHIZEDEK, KING OF SALEM

I

Read: Gen. 14: 18-20; Ryle, 14: 18-20; The Dictionary, "Jebus", "Salem".

On his return from victory, Abraham was met by the *patesi,* or priest-prince, of Salem. With what city is Salem identified? What are the proofs of identification? Melchizedek the king brought forth bread and wine to nourish the returning soldiers. But he does more than that. Being priest of God Most High, whom Abraham recognizes as his own God, he gave Abraham his priestly blessing. Who was the God Most High? In response to the blessing, Abraham gave Melchizedeck a tenth part of all the spoil.

II

Read: The Dictionary, "Jerusalem". Draw a plan of the early city.

III

Write a brief account of the city of Jerusalem from the earliest times to 1919 A. D.

75

THE ORDER OF MELCHIZEDEK

I

Read: Gen. 14: 18-20; Ps. 110: 4; Hebrews 5: 1-7.

Give in detail the argument used by the author of the Epistle to the Hebrews to show that our Lord's priesthood was higher than that of the Aaronic priesthood. The author of the Epistle to the Hebrews emphasizes the uniqueness of Melchizedek when comparing him with Christ. Did not the uniqueness of the priesthood of Melchizedek consist also in his royal character? He was King as well as priest. Our Lord is both Priest and King.

II

Read: The Dictionary, "Melchizedek"; Ryle, "Special Note on Melchizedek" pp. 182-184.

III

Write a paper "The Priestly Order of Melchizedek".

76

THE OATH OF ABRAHAM

I

Read: Gen. 14: 21-24; Ryle, 14: 21-24; The Dictionary, "Aner", "Mamre".

Abraham shows his disinterestedness in the spoils

of battle by refusing to be paid for his services by the king of Sodom. Abraham had taken issue with the Eastern kings for the sole purpose of defence, and especially to defend his relative, Lot. He asks only for a portion for those who had allied themselves with him, and food for his warriors. He had sworn to his God that his purpose in the conflict was unselfish. Who were Aner, Eshcol, and Mamre? What was Abraham's object in taking an oath at this time? What is an oath?

II

Read: The Dictionary, "Oaths". Discuss the nature and meaning of an oath.

III

Write a paper on the ritual of the oath as found in the Old Testament.

77

REVIEW

Review Studies 69-76, and be prepared for an examination on them.

78

THE PROMISE OF AN HEIR

I

Read: Gen. 15:1-5; Ryle, 15:1-5; The Dictionary, "Inheritance", "Eliezer".

Notice what Ryle says about the composition of this chapter. Biblical authors have much to say about visions. It is, however, clear from such passages as verse five of this chapter, Num. 24:3-4, and Job 4:13, that many visions were synonymous with dreams. In this dream Abraham hears God speaking. Do we not have similar experiences? Such experiences were particularly vivid to primitive people who did not know as much about natural laws as we do. Abraham was surrounded by strangers and foreigners and needed God's encouragement. And what assurance was his! Jehovah spoke. "I am thy shield, and thy exceeding great reward." Abraham's fear was due to his solitude. Nor did he even have an heir. But Jehovah was equal to the occasion, and promised the patriarch an innumerable posterity. What were the laws of inheritance in Israel?

II

Read: The Dictionary, "Vision", "Dreams". Discuss their place in the religious life of the Hebrews.

III

Write a paper on the Old Testament idea of divine communication with man.

79

FAITH AND RIGHTEOUSNESS

I

Read: Gen. 15:6; Ryle, 15:6; Romans 4:1-25; Galatians 3:6; St. James 2:23; Ps. 106:31; Hebrews 11:8, 17.

What did Abraham believe God would do for him? What examples are used in the eleventh chapter of the Epistle to the Hebrews to illustrate Abraham's faith? What is St. Paul's definition of faith? What is St. Paul's idea of "Justification by Faith"? What is the power of faith in the life of a Christian?

II

Read: The Dictionary, "Faith", "Justification", "Righteousness".

III

Write a paper on the idea of "Justification by Faith" as applied to the life of a modern Christian.

80

THE RATIFICATION OF THE PROMISE

I

Read: Gen. 15: 7-19; Ryle, 15: 7-19.

Here Jehovah tells Abraham that his purpose in bringing him from Babylonia was that the patriarch might inherit the land of Canaan. But Abraham, having been educated in the legal atmosphere of Babylonia, wants to know how God is going to assure him of his intention, and asks, "O Lord God, whereby shall I know that I shall inherit it?" Then follows a most interesting covenant ceremony; the ritual is paralleled in similar Babylonian treaties. What animals were sacrificed? What was the sign of Jehovah's presence? Define the "deep sleep" which fell upon Abraham. To which Hebrew captivity does the sacred writer refer in this chapter? How many years were the Children of Israel in Egypt?

II

Read: The Dictionary, "Covenant". Describe the ritual of a covenant.

III

Read: Ryle, Appendix E, "Israelites in Egypt", pp. 463-466. Write a short note on the number of years spent by the Israelites in Egypt.

81

THE FUTURE LIFE

I

Read: Gen. 15:15; 25:7-8; Job 5:26; Prov. 10:27; 11:11; The Dictionary, "Sheol".

What is the meaning of the phrase, "go to thy fathers"? What are the Hebrew patriarchs represented as thinking of the future?

II

Read: The Dictionary, "Eschatology".

III

Write a paper on the destiny of the righteous and wicked as seen in the Old Testament. Use the references in the article on "Eschatology" in The Dictionary.

82

THE TEN PEOPLES OF CANAAN

I

Read: Gen. 15:19-21; Ryle, 15:19-21; Ex. 3:8, 17; 13:5; 23:23; 24:11; Deut. 7:1; 20:17; The

Dictionary, "Kenites", "Kenizzites", "Kadmonites", "Rephaim", "Girgashites", "Rechab".

What was the fame of the Kenites? How were they related to the Rechabites?

II

Read: The Dictionary, "Hittites". What part do they play in the Book of Genesis?

III

Write a paper on the fascination of archaeology, illustrating by reference to the Hittites.

83

REVIEW

Review Studies 78-82, and be prepared for an examination on them.

84

HAGAR AND HER FLIGHT

I

Read: Gen. 16:1-6; Ryle, 16:1-6; The Dictionary, "Hagar".

The story of Hagar not only illustrates the Hebrew

attitude toward related races, whom they considered inferior, they themselves being Jehovah's chosen people, but it likewise gives us an idea of family conditions in early Israel. According to the ideas and customs of that early period, it was permissible to own slaves. A female slave could be made a concubine. Was it wrong from the Hebrew point of view to have slaves? What are the determinants of the morals of any given period in history? What was the rule about the ownership of children by a slave-wife? Was Sarah's complaint justifiable? How is Abraham's conduct to be judged? Depict Hagar's character.

II

Read: The Dictionary, "Slave", "Concubine".

III

Write a paper on Concubinage among the Hebrews, making as much use as possible of the *Code of Hammurabi* on the subject.

85

HAGAR AND THE ANGEL

I

Read: Gen. 16: 7-14; Ryle, 16: 7-14; The Dictionary, "Shur", "Kadesh".

The angel who appeared to Hagar was none other

than Jehovah himself. The early Israelites thought very simply and naïvely about God. He was an enlarged human being with the same parts and passions as ourselves. But later more spiritual and abstract ideas about God became common. God is a spirit and cannot be seen. He manifests himself through different agencies. It became common to speak of "the angel of Jehovah" in expressing ideas about God's activities in the world. So, here, "the angel of the Lord" appeared to Hagar, and advised her to return and to submit herself, as she was in duty bound, to her mistress. Why is it natural for man to ascribe his own moral conceptions to God? Then, the well-known Hebrew opinion of the Ishmaelites is expressed in verse twelve. Ishmael, the wild untamable people, are a foe to all with whom they come in contact. Interpret the phrase, "the Jehovah that spake unto her". What does she call the God who spake with her? Was Hagar surprised to meet God in the wilderness? Why? Was Hagar surprised to *see* God? Why? Where was Beer-lahai-roi?

II

Read: The Dictionary, "Angel", "Angel of the Lord".

III

Write a paper on the manifestation of God, especially through Angels.

86

ISHMAEL

I

Read: Gen. 16:15-16; Ryle, 16:15-16; The Dictionary, "Ishmael".

Who were the Ishmaelites and how were they related to the Midianites and Israelites?

II

Write a paper on the author's purpose in using the story of Ishmael in the Book of Genesis.

III

Describe the family, social, and religious ideas involved in the story of Ishmael.

87

GOD ALMIGHTY

I

Read: Gen. 17:1; Ryle, 17:1; The Dictionary, "Almighty".

This chapter is from the source P which, with E,

believed that God did not reveal himself under the name Jehovah till the time of the Exodus. P, thus, uses the name Elohim or El Shaddai in speaking of God before the Exodus. Why then is Jehovah (LORD in the English version always translates the word in Hebrew which we render Jehovah) used in the first verse of this chapter? What is the derivation of the word Shaddai? Ryle has not mentioned perhaps the most interesting interpretation of this word, namely, the derivation of the word from the Assyrian *shadu,* meaning high, mountain. Jehovah was known as a mountain-deity, a characteristic which might have been his long before the time of the Exodus. Which source claims that God was known by the name Jehovah before the Exodus? What does "walk before me" mean?

II

Read: The Dictionary, "Perfection". Look up the Old Testament passages and write a short paper on Perfection in the Old Testament.

III

Enumerate with a brief description the titles of God in Genesis.

88

THE COVENANT ACCORDING TO P

I

Read: Gen. 17: 2-8; Ryle, 17: 2-8; The Dictionary, "Stranger".

Does the author of this source show any knowledge of a previous covenant between God and Abraham? What is the Old Testament attitude of humility and reverence? What is the meaning of the change of the name Abram to Abraham? How is the monarchy of Israel referred to God's promise to Abraham? What does the word "everlasting" in verse seven connote as to the character of the covenant? What is a *Ger?*

II

Read: The Dictionary, "Humility". Compare Old Testament and Christian humility.

III

Read: The Dictionary, "King". Describe the office and function of a king in the Old Testament.

89

THE TOKEN OF THE COVENANT

I

Read: Gen. 17: 9-14; Ryle, 17: 9-14.

Make a detailed comparison between this covenant and the others you have met with so far in Genesis.

II

Read: The Dictionary, "Circumcision". Was or is the rite practised in the Christian Church? Give details.

III

Write a paper on the equivalent or equivalents of Circumcision in the Christian Church. Was Circumcision a sacrament? If not, why?

90

THE PROMISE TO SARAH

I

Read: Gen. 17: 15-27; Ryle, 17: 15-27.

Jehovah now blesses Sarah and makes her partaker of the promise which he had made to Abraham. He

promises an heir to the aged patriarch and his wife, but Abraham is incredulous. Whose birth is now announced? What is the meaning of "Isaac", "Ishmael", "Sarah"? Who are the "twelve princes" referred to in verse twenty? From what source does the chapter come? What is the conception of God expressed in verse twenty-two? Discuss the age of circumcision.

II

Write a paper on the covenant relationship between God and Israel.

III

Discuss the sense in which the Church has inherited Israel's covenant relationship with God.

91

REVIEW

Review Studies 84-90, and be prepared for an examination on them.

92

VISIT OF THE THREE ANGELS

I

Read: Gen. 18: 1-15; Ryle, 18: 1-15.

The simple, vivid, and graceful narrative, begin-

ning at this point, helps one to understand why Abraham became known as the "Father of the Faithful". He was a natural leader, one who took responsibility for men and was worthy of God's confidence. Just as he pleaded on behalf of Lot, he would have interested himself to-day in the sad condition of all toilers. Such men as Abraham are relatively few in number, but they are the salt of the earth. How did Abraham receive the three strangers who appeared at his tent door? How are the angels described? Interpret the phrase, "My Lord". What joyful message from Jehovah did they bring? Who were the visitants of Abraham and Sarah? What reveals the divine nature of one of Abraham's guests?

II

Write a full description of Oriental courtesy.

III

Discuss in detail the situation revealed in verses 12-15.

93

SODOM AND GOMORRAH

I

Read: Gen. 18: 16-22; Ryle, 18: 16-22.

The destruction of Sodom and Gomorrah will perhaps always remain more or less of a mystery. These

two cities were located in the low-lying country at the southern end of the Dead Sea, which was full of bituminous material like the oil fields of America. Some great explosive conflagration must have taken place, which the early Israelites interpreted as a judgment for degeneracy. Note as you read these sections the emphasis placed upon God's forgiveness. What was God's purpose in knowing and seeking Abraham? Interpret "the cry of Sodom and Gomorrah". Note verse twenty-two in connection with the problem of the identification of Abraham's visitors.

II

Read: The Dictionary, "Dead Sea", "Plain, Cities of the". Draw a map of the region of the Dead Sea.

III

Write a paper on the Visitors of Abraham.

94

ABRAHAM'S PLEA

I

Read: Gen. 18:22-33; Ryle, 18:22-33; The Dictionary, "Judgment".

The story of Abraham's plea for the two wicked cities sketches most graphically the worthiness of the

great patriarch, and exhibits the mercy and justice of God. What is the Oriental posture of prayer and intercession? What is the Western posture? Compare verses 22ff. with Jeremiah 5:1. What is the idea of forgiveness in verse twenty-four? Comment upon the phrase, "the Judge of all the earth". Describe righteousness. Whither did Abraham "return" (verse 33)?

II

Read: The Dictionary, "Mercy", "Justice".

III

Discuss the two aspects of the character of God and man, mercy and justice.

95

INTERCESSION AND FORGIVENESS

I

Read: Ex. 32:9-14; Nu. 14:15-20; Amos 7:4-6; Num. 14:19.

Who and what were the agents of intercession in the Old Testament?

II

Read: The Dictionary, "Prayer", "Forgiveness".

III

Discuss the idea of prayer in the Old Testament

96—101

THE RIGHTEOUS AND WICKED

I

Read carefully the whole book of Job, keeping in mind the problem of the suffering of the righteous. Read also The Dictionary, "Job". Spend five hours on the work, allowing time to answer the following questions: Read the prologue of the book of Job again. What is its object? How does it introduce the debate? How does chapter three lead to the debate which follows? Write a summary of each cycle of the debate. What is the final outcome as to the problem of Job's sufferings? Make a summary of the speeches of Elihu and Jehovah, and of the epilogue. What is the course of thought in the book? What does the writer intend to show?

II

What is the argument and its result in the first cycle? What is the state of progress of the argument at the end of the second cycle? Make an outline of chapter 28. Compare the idea of wisdom in Proverbs 8.

III

Read again chapters 38-41. Write an outline of each of the two speeches of Jehovah, and make a summary of their argument. How do they apply to

Job's problem? What are the finest passages in the book, and why? Does the book present a satisfactory solution of the problem of suffering? If not, what is its religious value?

102

REVIEW

Review Studies 92-101, and be prepared for an examination on them.

103

LOT AND THE ANGELS

I

Read: Gen. 19:1-13; Ryle, 19:1-13.

In this story we have an account of the visit of the angels to Lot at Sodom. Lot entertains them hospitably, but the neighbors of Lot show themselves to be gross and shameful beyond imagination. In attempting to preserve the sanctity of the ancient custom of hospitality, Lot allows himself to fall into an inexcusable temptation to sin. Note Ryle's remark on verse eight. What shows the great abhorrence of the angels for the sins of the people of Sodom? Did Lot sin? Is temptation to sin sinful? Why are only two angels mentioned in this story?

II

Read: The Dictionary, "Hospitality". What is the moral teaching of the story?

III

Write a short paper to show how the morals of the people must be commended or condemned in the light of their own civilization.

104

LOT'S ESCAPE TO ZOAR

I

Read: Gen. 19: 14-23; Ryle, 19: 14-23.

Who went forth with Lot? What is the probable meaning of "sons in law"? Illustrate. Lot's lingering shows that he does not realize the depth of the sinfulness of the people of his city; nor does he realize the certainty with which ruin follows sin. How is the mercy of God shown in this passage? Interpret the phrase, "look not behind thee". What mountains are referred to in verse seventeen? What is the meaning of "soul" in verse twenty? Interpret verse twenty-one.

II

Write an estimate of Lot's character.

III

What virtues and vices, from our point of view, are illustrated in the characters of Abraham and Lot? Describe them.

105

THE DESTRUCTION OF SODOM AND GOMORRAH

I

Read: Gen. 19:24-29; Ryle, 19:24-29; II St. Peter 2:6-9; St. Jude 7.

In the story of Sodom's destruction, Lot appears as the central figure. His choice of the fertile plain of the Jordan had brought him into close contact with its inhabitants, the Canaanites. Abandoning his nomadic life, he had become a citizen of the corrupt city of Sodom. When at last Jehovah had determined to destroy the city, Abraham interceded for it. Its wickedness proved too great for pardon. Lot, who hospitably received the divine messengers, was finally persuaded to flee from the city, and thus escaped the destruction that fell upon it. What was the possible origin of the story? What are the great religious teachings of the story? Illustrate.

II

Were great calamities in the past usually the result of wickedness? Are they to-day? Do people so interpret the destruction of San Francisco and Messina?

III

The great epidemic of cholera in Hamburg in 1892 was due to an impure water supply. At that time the cholera germ had not been clearly identified. Was sanitary neglect then as much of a sin as it would be now? May we properly say that the pestilence was a calamity visited on that city as a punishment for its sin of neglect?

106

THE ORIGIN OF MOAB AND AMMON

I

Read: Gen. 19:30-38; Ryle, 19:30-38. Read carefully what Ryle suggests as to the interpretation of this passage.

In connection with such stories, in the Bible and in other ancient literature, and in order to make a just estimate of them, we are obliged to transport ourselves mentally to the times when they arose. The moral distinctions of different ages are various, and have developed gradually from lower to higher

levels. The laws, customs, and ideas of Lot's day were very different from what they are in the full light of Christian development. Due allowance must, therefore, be made in all such ancient stories. What are the three possible interpretations suggested by Ryle? Does the end ever justify a sinful means? Illustrate fully.

II

Read: The Dictionary, "Moab", "Ammon".

III

What were the political and religious characteristics of these two peoples?

107

I

Read: Gen. 20; 12: 10-20; 26: 6-11; Ryle, 20.

Study these three sections carefully with a view to the moral teaching. Can you detect any advance in moral thought in the story in chapter 20?

II

Study the literary style of these three stories. Write a paper on literary characteristics in them.

III

Write a paper on the religious ideas contained in these three sections.

108

ABRAHAM'S JOURNEY SOUTHWARD

I

Read: The Dictionary. "Negeb", "Gerar", "Wilderness".

Enumerate the stopping-places of Abraham since he left Babylonia. Briefly characterize each.

II

Draw a map of southern Palestine and insert all names of that district which you have so far met.

III

Write a paper on the physical characteristics of southern Palestine.

109

ABIMELECH

I

Read: The Dictionary, "Abimelech", "Philistines".

Study the story of Abimelech and write a paper on his character.

II

Compare the moral point of view of Abraham as told in this story and that of Abimelech. What was the author's idea of God?

III

Who was Abimelech? Who were the Philistines? Write a short account of the land of Philistia.

110

REVIEW

Review Studies 103-109, and be prepared for an examination on them.

111—113

A PROPHET

I

Read: The Dictionary, "Prophecy, Prophets", "Prophetess".

II

Write a larger paper on the development of prophecy.

III

Write a larger paper on Messianic prophecy.

114

THE FEAR OF GOD

I

Read: Gen. 20 : 11; The Dictionary, "Fear".

What is the Fear of God? Illustrate. Why did Abraham think that the Fear of God was not in Gerar?

II

What was the attitude of Hebrews toward strangers? Was Jehovah the god of the Philistines? Who was the Philistine god?

III

What are polytheism, henotheism, and monotheism? Discuss them with illustrations from the book of Genesis.

115—116

THE FOREIGNER

I

Read: The Book of Jonah; The Dictionary, "Jonah", "Parable".

What is the lesson of the Book of Jonah? Com-

pare this book with some of our Lord's parables. Is the Book of Jonah a parable?

II

Write a brief summary of the Book of Jonah, trying to do it in such a way as to bring out the author's purpose. Does the writer intend to make Jonah ludicrous? If so, why? Does the use of the supernatural detract from the power of the story of Jonah, or enhance it?

III

Were the Hebrews a missionary people? Illustrate. What are Christian Missions? What is the prime object in missionary work? Illustrate fully.

117

MENTAL RESERVATION

I

Read: Gen. 20:12-13.

What was the law in Israel as to marriages with a half-sister? What was the nature of Abraham's excuse? What is mental reservation? Is it ever justifiable? Illustrate.

II

Why did Abimelech so generously reward Abraham? Was Abimelech to blame? What is the mean-

ing of, "it is for thee a covering of the eyes"? Interpret, "in respect of all thou art righted".

III

When was this story written? What may have been its real original form?

118

REVIEW

Review Studies 111-117, and be prepared for an examination on them.

THE PATRIARCH ISAAC

119

THE BIRTH OF ISAAC

I

Read: Gen. 21: 1-7; Ryle, 21: 1-7.

How did God fulfill the long delayed promise? What was the meaning of the name given to the child? The name, which Sarah gave to her son, was, like almost all Old Testament names, one which has a special meaning. Its meaning happily expressed

her joy over the long desired son. Write a short commentary on verse six.

II

Read: The Dictionary, "Isaac". Write a sketch of the life of Isaac.

III

Study some other names already met with in Genesis.

120

THE EXPULSION OF HAGAR AND ISHMAEL

I

Read: Gen. 21: 8-21; Ryle, 21: 8-21; Gal. 4: 27-28.

Compare this story with that found in chapter 16. Which is the more ethical? What light does your study throw upon the development of moral ideas?

II

Read verses nine, fifteen, and seventeen, and write a short commentary on them.

III

Read: The Dictionary, "Beersheba", and write a short description of the place, and of the surrounding country.

121

COVENANT BETWEEN ABRAHAM AND ABIMELECH

I

Read: Gen. 21:22-34; Ryle, 21:22-34.

Who suggested the covenant? Who was with the two men? Interpret verse twenty-five. What was the material used in the ritual of the covenant? What is the meaning of Beersheba? When did the Philistines probably come to Palestine? Read: The Dictionary, "Tamarisk".

II

Read: The Dictionary, "Army", "Host of Heaven".

III

Write a short article on Old Testament warfare, emphasizing the religious aspect of it.

122—125

PROPOSED SACRIFICE OF ISAAC

I

Read: Gen. 22:1-19; Ryle, 22:1-19; The Dictionary, "Moriah", "Jehovah-jireh"; Ryle, "Special Note on the Sacrifice of Isaac", pp. 240-245.

What surprising command did God give to Abra-

ham regarding his son? What was God's purpose in this? How did Abraham obey the command? In what two ways did God indicate his approval? What did Abraham sacrifice in the place of his son? What is the meaning of the passage, "God did prove Abraham"? What is "the land of Moriah"? Define and describe a burnt offering. Write a commentary on verses nine, twelve, and thirteen. What is the meaning of the name "Jehovah-jireh"? Write a note on the phrase, "it shall be provided". Why does God swear by himself? Write a note on, "saith the Lord", in verse sixteen. What is the content of the blessing in verse seventeen?

II

Why did the prophets preserve the story of the sacrifice of Isaac? Read: Micah 6: 6-8, and compare it with this story. Which is the most important teaching of the story: the importance of unquestioning faith and obedience, or the uselessness of human sacrifice? Does God ever command people to do what they sincerely think to be wrong? In the great trial of his faith, how was Abraham a type of God the Father?

III

Make a study of human sacrifice and write a paper on its fate in the Old Testament.

126

GENEALOGY OF NAHOR

I

Read: Gen. 22: 20-24; Ryle, 22: 20-24; The Dictionary, "Milcah".

Discuss the question of the home of Nahor and his sons. Who were Nahor's wives? What do the names of the sons represent? Why is this narrative here preserved?

II

Draw a map of Syria. Locate as many of the names in this chapter as you can.

III

What bearing has this section upon the question of the historicity of the patriarchs? Illustrate.

127

REVIEW

Review Studies 119-126, and be prepared for an examination on them.

128—129

THE CAVE OF MACHPELAH

I

Read: Gen. 23; Ryle, 23.

Read this chapter and note the legal and statistical minuteness of its style. What light does this throw upon legal and business procedure in the East? Explain Kiriath-arba. Who are the children of Heth? Write a note on the phrase, "a mighty prince". Write a commentary on verse sixteen. Who besides Sarah were buried in the cave of Machpelah?

II

Read: The Dictionary, "Ephron", "Zohar", "Machpelah". Write a detailed account of the cave of Machpelah.

III

Read again: The Dictionary, "Hittites". Write a paper on the "Hittites in the Old Testament".

130—132

THE STORY OF REBEKAH

I

Read: Gen. 24; Ryle, 24.

Put the substance of this beautiful story in your

own words. What do you think we have here, clan or personal experience? Who was Abraham's servant? What ceremony is described in verse two? What is the idea of the character of Jehovah in this chapter? What country is referred to in verse four? Write a commentary on verse seven. What is referred to in verse twenty-seven? How was Rebekah related to Abraham? What was the betrothal gift? What is the religious teaching of the story?

II

Read: The Dictionary, "Rebekah", "Laban", "Bethuel". Why should Abraham have been so anxious to have his son married to one of his own kindred? What is your opinion of Rebekah as she is described in this chapter? What is the custom of Oriental marriages illustrated by this chapter, and what New Testament story does it illustrate? What elements of Oriental marriage customs do we perpetuate in our marriages, and with what modifications? What part did Rebekah play, and what Oriental custom does she comply with upon her first sight of Isaac?

III

Read the story of Rebekah again. Describe its style. Read: The Dictionary, "Aram, Arameans". Draw a map of Mesopotamia and insert the most important names you have thus far met with in Genesis.

133

ABRAHAM'S DESCENDANTS BY KETURAH

I

Read: Gen. 25:1-6; Ryle, 25:1-6.

In order to complete the account of the descendants of Abraham, we have here a narrative of his children by Keturah. These seem to be the eponyms of those clans and tribes that lived in the North Arabian desert. Note that the source is J. The people are desert tribes. The divine name preserved by J is Jehovah. These desert peoples bordered Judah on the south. Is there a connection here between the use of Jehovah as the name for God in the Southern Kingdom and the name Jehovah as that of a desert people? Would not the name El Shaddai ("God Almighty"), God of the mountain, be appropriate for those descendants of Abraham who remained in the mountainous districts of Canaan, who finally passed into Egypt, and who at the Exodus had forgotten that their god had been known under the name Jehovah? They call him Elohim, God; but the father-in-law of Moses, a Midianite, calls him Jehovah. The two names refer to the same god. Hence, Moses recognizes Jethro's god.

II

Read: The Dictionary, "Keturah", "Medan", "Midian", "Sheba", "Dedan".

III

Draw a map of the country east and south of the Jordan. Fill in the names of tribes and nations.

134

THE DEATH OF ABRAHAM AND THE DESCENDANTS OF ISHMAEL

I

Read: Gen. 25: 7-18; Ryle, 25: 7-18.

How old was Abraham when he died, and what is the meaning of "full of years"? What is the meaning of the phrase, "he was gathered to his people"? What is the meaning of the sentence, "he abode in the presence of all his brethren"? Name the descendants of Ishmael.

II

Read: The Dictionary, "Nebaioth", "Kedar", "Adbeel", "Mibsam", "Mishma", "Dumah", "Massa", "Hadad", "Tema", "Jetur", "Naphish", "Kademah".

III

Insert these names in your map.

135—136

ABRAHAM, THE NATIONAL HERO

I

Abraham was unquestionably a great man of unbounded loyalty and noble character. He stood some very severe tests. His nobility, magnanimity, courage, usefulness, and splendid faith made him a man who was truly human, but who upheld and exhibited the best traditions of friendship with God. His character reflects in many ways the age in which he lived; which, generally speaking, was an ideal for all time. He demonstrated the power of a life in fellowship with God. Analyse the character of Abraham and state the constituent elements of his greatness. Re-read his life with this in view.

II

Why do men as a rule idealize the dead? Does the primitive tendency to ancestor worship in part explain this? Is the tendency to idealize men of the past beneficial in its effect upon the race? What would be the effect if all the iniquity of the past were remembered? Is Shakespeare right when he says, "The evil that men do lives after them; the good is oft interred with their bones"? Cite some illustrations from Greek, Roman, English, and American history of idealized national heroes. Why are they often thought of as descendants of the gods?

III

Do the portraits of national heroes exert good influence upon peoples? Compare the great heroes of Greek mythology with those of Genesis. Are the differences due to the peculiar genius of each race, or in part to the influence exerted by the ideals thus concretely presented upon each succeeding generation? Is it probable that in the character of Abraham the traditional father of the Hebrew race was idealized? Is it possible that teachers of Israel fostered this tendency that they might in this concrete and effective way impress their great teachings upon their race? If so, does it decrease or enhance the value and authority of these stories?

137—139

PERMANENT VALUE OF THE ABRAHAM NARRATIVES

Answer and discuss all the following questions and points very fully.

I

Whether Abraham was an historical character or not may never be susceptible of absolute proof. The permanent and universal value of the stories about him, however, lies in the great moral principles which they vividly and effectively illustrate. The portrait of Abraham was an inspiring example to hold up before a race. The characteristics of Abraham can

be traced in the ideals and character of the Israelites. They were undoubtedly an important force in developing the nation. Abraham was, therefore, preëminently a spiritual pioneer. How far do these stories, and especially the accounts of the covenant between Jehovah and Abraham, embody the national and spiritual aspirations of the race? Are the Abraham stories of practical inspiration to the present time? Illustrate. Discuss Abraham as a Man of Faith. Give full references.

II

What qualities in the character of Abraham are essential to the general man of any age? Illustrate. How far would the Abraham of these stories succeed, were he living in America to-day? Discuss Abraham as a Pioneer. Give full references.

III

Would Abraham be appreciated by a majority of our citizens? Are spiritual pioneers of the type of Abraham absolutely needed in every nation and generation if the human race is to progress? Illustrate. Write an estimate of the life and character of Abraham. Give full references.

140

REVIEW

Review Studies 128-139, and be prepared for an examination on them.

THE PATRIARCH JACOB

141

JACOB

I

Read: Gen. 25: 19-34; Ryle, 25: 19-34; The Dictionary, "Jacob".

The narratives about Jacob are compelling in the interest they excite and remarkable as sketches of character. The real Jacob stands out clearly. He exhibits the strength and the weakness of his race. The details are such as to compel the student to trace the origin of the tribes of Israel to this one man, Jacob. Yet there are indications in the Bible to the effect that the Hebrews were a mixed race, and it has been conjectured that foreign elements are represented by the children of Jacob by his concubines. Where was the story of Jacob's courtship told? Discuss the name Paddan-aram. What are the indications in verse twenty-three that we are reading tribal history?

II

How did Jacob secure the rights of a first-born son? Describe the "birthright". Write a note on the phrase, "so Esau despised his birthright".

III

Read: Ryle, "Special Note on 25: 26", pp. 272*f*. Outline the life of Jacob as given in the Dictionary.

142

ESAU

I

Read: The Dictionary, "Esau", "Edom".

The contrast between Esau and Jacob embodied that which existed for a long time between the Edomites and the Israelites, their respective descendants. It was the difference between a settled, agricultural people, and a roving, nomadic people. The former developed carefulness and prudence; the latter lived from day to day. Make a further study of the contrasts between Esau and Jacob. Illustrate fully.

II

Which on the whole is the more attractive, Esau or Jacob? What noble virtues did Esau possess? What was his great fault? Why is it that men of the type of Esau often become criminals?

III

Give the character of Esau as interpreted in the New Testament. Discuss it.

143—144
ISAAC IN PHILISTIA

I

Read: Gen. 26; Ryle, 26.

The whole story in this chapter and its details are so similar to that about Abraham's experiences in Philistia that it has been thought that this is not an independent narrative. If that be not so, how do you explain the presence of the name Abimelech? Describe Isaac's prosperity in Philistia. Give the names of Isaac's wells, with their meanings. What pious act did Isaac do at Beersheba? Who was present with Abimelech when the treaty was made with Isaac? How many wives had Esau? Name them. Comment upon verse thirty-five?

II

Why has Isaac been called a patriarch without a history? What were the three revelations to Abraham concerning the child of promise? In what respects of life and character did Isaac differ from his father, Abraham, and his son, Jacob? Describe the land where Isaac lived. What was the great problem of his life? What were Isaac's trials and sorrows?

III

Make a detailed comparison between the events of Isaac's life and those that were similar in that of his father. What are your conclusions?

145—147

THE BLESSING OF ISAAC AND JACOB'S DECEIT

I

Read: Gen. 27: 1-45; Ryle, 27: 1-45; The Dictionary, "Haran".

Re-read this beautifully written narrative which so well exhibits the cleverness and far-sightedness of Jacob, and his readiness to gratify his ambition even in a dishonourable way. Note that the Oriental thought a great deal more of the power of a blessing than do Western peoples. Rebekah wanted to be sure that Jacob did not lose anything, and the steps she took to deceive her husband were wholly discreditable from our point of view. However, neither Jacob nor his mother attempted to justify themselves. But the sin did not remain unpunished, for a train of bitter consequences ensued. Jacob was punished by exile from home, and Rebekah never again saw the face of her beloved son for whom she had sacrificed so much. What did the dying Isaac wish to do for his eldest son? How did Rebekah enable Jacob to benefit by this desire? What shows that Jacob was fully responsible for the deceit? What promises did the blessing convey? What were the consequences for Esau? What serious consequences resulted for Jacob? Comment on verses seven, eight, twenty, and twenty-eight.

II

What was the nature of Jacob's ambition? Answer carefully. How did it differ from that of Abraham? What methods did he use to achieve his ambition? Were these methods justifiable? May Jacob's action be excused because he was acting under the direction of his mother? Discuss fully the expression, "The end justifies the means". Comment on verses twenty-nine and thirty.

III

Does a man with a selfish ambition injure others? Does he injure himself? Illustrate. Was Jacob a stronger and more promising character than Esau? Why? Would it be preferable to have a son of strong character with vicious tendencies, or a weakling with harmless and virtuous inclinations? Discuss and illustrate fully. Read verses thirty-four to thirty-eight again. Comment on their style and contents. Interpret the phrase, "of the fatness of the earth", in verse thirty-nine. Write notes on verses forty, forty-one, and forty-five. Describe the custom of blood-revenge.

148

REVIEW

Review Studies 141-147, and be prepared for an examination on them.

149—150

JACOB'S TRIP TO PADDAN-ARAM

I

Read: Gen. 27:46—28:9; Ryle, 27:46—28:9; the Book of Ruth; The Dictionary, "Ruth".

Notice that this story comes from the source P. In later Judaism, there were those who believed that Jews should not marry with non-Jews. On the other hand, there were many who believed that such a procedure was perfectly legitimate. The writer of this story evidently had a horror of mixed marriages. Rebekah bids Jacob go to Paddan-aram to her own family, to seek a wife. He was advised to marry his cousin. Esau seeing this determines to be particularly pleasing to his father and marries a paternal cousin, Mahalath, the daughter of Ishmael, Abraham's son. The beautiful story of Ruth was written not far from the time when P was compiled, and by a Jew who believed in intermarriage with foreigners.

II

Put the story of Ruth in your own words. Describe the purpose of the book. Put Ruth 1:16-17 in verse form. What was the attitude of Ezra and Nehemiah toward mixed marriages?

III

Write a full paper on the religious value to the Hebrew, and the present religious value, of the Book of Ruth.

151

JACOB'S DREAM

I

Read: Gen. 28: 10-17; Ryle, 28: 10-17.

The story of Jacob's vision is one of the most impressive and suggestive in any religious literature. It is full of religious meaning. Jacob had left his home at Beersheba, and was now far away from the country of his god. He believed this to be so, for each country had its own god. But Jacob's dream assured him that his god was ever with him, would protect and guide him in all his ways. What did Jacob dream on the first night of his journey? What comforting promises were made to him? In what does the promise consist? In what did his blessing consist? Interpret the phrase, "how dreadful", in verse seventeen. What important discovery about God did Jacob make?

II

What New Testament passage explains Jacob's ladder, and who preached a great sermon on it? What great hymn was suggested by this story? What name did Jacob give to the place of his vision? What is the religious significance of that name?

III

Write a paper on Jacob's dream, interpreting it in the terms of conversion.

152—154

THE SANCTUARY

I

Read: Gen. 28: 18-19; Ryle, 28: 18-19; The Dictionary, "Luz", "Bethel", "Temple".

The Hebrew idea of the origin of one of their most sacred sanctuaries is preserved in this narrative. Its existence began as a memorial of Jacob's religious experience. But according to Gen. 12: 8 the place had already sacred associations. We see here also the first reference in Genesis to a "house of God", an institution which played a very important part in the development of Judaism. Make a full outline of the history of the temple. Describe the service of the Temple.

II

Read: The Dictionary, "Pillar", "High Place". Trace the growth of the early Hebrew sanctuary.

III

Read: The Dictionary, "Synagogue". Write a paper to show its relation to the Temple. Describe the service of the Synagogue.

155

JACOB'S VOW

I

Read: Gen. 28:20-22; Ryle, 28:20-22.

What do you think of the bargain which Jacob suggested with God? Is it characteristic of Jacob? Write notes on verses twenty-one and twenty-two.

II

Read: The Dictionary, "Vows". Discuss the relation between a covenant and a vow.

III

Write a paper on the Vow in the Old Testament.

156

REVIEW

Review Studies 149-155, and be prepared for an examination on them.

157—158

JACOB IN HARAN

I

Read: Gen. 29:1-30; Ryle, 29:1-30; The Dictionary, "Rachel", "Leah".

In this story of Jacob's new adventure, note the

rôle played by the well. Whom did Jacob meet at the well? Interpret the relationship referred to in verse twelve. What agreement did Laban make with Jacob in reference to Rachel? How long did Jacob serve for Rachel? Describe an Oriental marriage feast. What was Laban's reason for demanding that Jacob marry Leah first? What is the Hebrew law about marriage with two sisters simultaneously?

II

Read: The Dictionary, "Zilpah", "Bilhah". Make a detailed comparison between Rachel and Leah, Jacob and Laban.

III

Describe the meeting of Jacob and Rachel. Was Laban's explanation to Jacob plausible, and what good point in Jacob's character comes out here? State some of the evils of polygamy? What relation does the form of marriage bear to the development of society? Illustrate.

159—162

JACOB'S CHILDREN

I

Read: Gen. 29:31—30:24; Ryle, 29:31—30:24; The Dictionary, "Reuben", "Simeon", "Levi",

"Judah", "Dan", "Naphtali", "Gad", "Asher", "Issachar", "Zebulun", "Dinah".

Learn the names of the children of Jacob. Which were born in Haran, and which in Canaan? Who were the children of Leah, Rachel, Zilpah, and Bilhah? Interpret verse two. What is the meaning of the phrase, "bear upon my knees"? Interpret verse fourteen. What was the name of Jacob's daughter?

II

Write a short biography of each of Jacob's first eleven children, with full interpretation and meaning of their names.

III

Read: The Dictionary, "Tribes of Israel". Write a paper on the personal and tribal interpretation of the children of Israel.

163

JACOB'S WAGES

I

Read: Gen. 30:25-43; Ryle, 30:25-43.

Describe in full how Jacob outwitted Laban. What is the meaning of "righteousness" in verse thirty-three? What is the scientific explanation of Jacob's

artifice? Note the grim humour running through these stories.

II

Jacob's transgression led him into great difficulties of physical and mental experience. Are there any other ways in which men of this type can be led to appreciate that their ambitions are wrong? Was Laban any more unjust or tricky in his dealings with Jacob than Jacob had been with Esau, or than Jacob was with Laban?

III

Why should divine favour and care shield a selfish deceiver from the consequences of his misdeeds? Do we find such instances to-day? How do you explain them? What promising elements did God find in Jacob's character? What practical lesson did Jacob learn in Haran? Was Jacob a conscious hypocrite? Study and analyze Sunday and week-day religious conduct.

164

THE FLIGHT OF JACOB

Read: Gen. 31: 1-21; Ryle, 31: 1-21; The Dictionary, "Images".

Read verses twenty-five to thirty-one of the last chapter again and note the differences. Notice the difference between verses three and ten as to the way

in which Jacob communed with God. What is the title of God in verse thirteen? Explain it. What were the teraphim?

II

How did Jacob justify his sudden departure? Why did Rachel steal the teraphim? Read: The Dictionary, page 412 (9), and page 569 (e). How were these images used in divination?

III

Read: The Dictionary, "Euphrates", "Gilead". Map out Jacob's journey since he left Canaan.

165

THE PURSUIT AND COVENANT

I

Read: Gen. 31: 22-55; Ryle, 31: 22-55; The Dictionary, "Jegar-sahadutha", "Galeed".

When and where did Laban overtake Jacob? What was Jehovah's purpose in his warning to Laban? What is the character of Laban's reproach? What was Jacob's reply to Laban's questions? Comment on verse thirty-six. Analyze Jacob's protest. Describe the ritual of the covenant between Laban and Jacob.

II

How did Jacob get the start of Laban? What kept Laban from killing Jacob? Cite the passage that shows the hardness of Jacob's life in Haran? What were the terms of the covenant?

III

Discuss the phrase, "the Fear of Isaac". What deities were invoked in the treaty? Read: The Dictionary, "Mizpah". What is its use in this passage?

166

REVIEW

Review Studies 157-165, and be prepared for an examination on them.

167

THE APPROACH OF ESAU AND JACOB'S PRESENT

I

Read: Gen. 32:1-21; Ryle, 32:1-21; Ps. 34:7; II Kings 6:17.

What assurance of safety did God give Jacob in

view of his apprehended trouble in meeting Esau? What name did Jacob give to the place, and why? Cite a passage in the Psalms on this subject, and an incident in the life of Elisha. What plan did Jacob adopt for meeting his brother? What report did the messengers make to Jacob? What was Jacob's request, and how did he coöperate in bringing it about? What present did he send Esau, and what was the plan of presentation?

II

Outline Jacob's prayer. What evidence is there of an altered disposition on the part of Jacob? What are the elements of power in his prayer? Read: The Dictionary, "Mahanaim", "Seir".

III

Write a paper on the idea and purpose of prayer.

168

JACOB'S WRESTLING

I

Read: Gen. 32: 22-32; Ryle, 32: 22-32.

Read this passage again and outline it. Write a note on the phrase, "there wrestled a man". Comment on verse twenty-eight. What was the Hebrew belief about seeing God? Write a note on verse

thirty-two. Upon what points does the religious significance of the story turn? What is the religious teaching of the story? What new name was given to Jacob, and why? What matchless hymn was suggested by this event in Jacob's life?

II

Analyze Jacob's power with God and his power with men. Cite several instances in Scripture of the change of name and the justification for such change. Read: The Dictionary, "Jabbok", "Penuel".

III

Read: The Dictionary, "Conscience". What part did Jacob's conscience play in this story?

169

THE MEETING OF JACOB AND ESAU

I

Read: Gen. 33: 1-20; Ryle, 33: 1-20; The Dictionary, "Succoth".

Write an outline of this event. Explain the various points of Oriental ritual in this story. Comment on the phrase, "as one seeth the face of God". What was the idea of the gift? Where is Succoth?

II

How did Jacob shield Rachel from danger in this plan of meeting Esau? What was the effect upon Esau of Jacob's attitude? How did Jacob evade Esau's proposal to accompany him on the journey? Read: The Dictionary, "Hamor". Interpret the name El-elohe-Israel.

III

Read: The Dictionary, "Peace", and write a paper on family and national peace.

170

THE STORY OF DINAH

I

Read: Gen. 34; Ryle, 34.

Enumerate the difficulties presented by this chapter, and discuss them. What did Jacob demand as the price of marriage relationship between his people and the Shechemites? Cite the dying testimony of Jacob relative to this incident.

II

How does the Biblical writer appear to justify Jacob's deed of treachery? What condition must be considered in studying such a story as this? Would we justify Jacob's act? Why?

III

Compare the characters of Jacob and Isaac. What part of Jacob's character was inherited from his father? What part may be attributed to divine discipline?

171

JACOB AT BETHEL

I

Read: Gen. 35:1-15; Ryle, 35:1-15.

Jacob now goes and makes his home at Bethel, where he erected an altar and sacrificed to God. He commands his household to put away all strange gods. Who were these gods? What was the "great terror" which seized the people? What was another name of Bethel? What is the meaning of El-beth-el? Describe the ceremony at the setting up of the "pillar of stone". Who was Deborah?

II

Compare Gen. 35:9-15 with 28:10-22. Make a detailed statement. Explain the names "Israel" and "Bethel".

III

Making use of the article, "Sacrifice and Offering", in the Dictionary, write a paper on the significance of the drink offering mentioned in verse fourteen. What is the significance of the use of oil?

172

BENJAMIN

I

Read: Gen. 35: 16-29; Ryle, 35: 16-29; The Dictionary, "Benjamin", "Eder".

Where did Rachel die and where was Benjamin born? What is the meaning of Ben-oni? What is the meaning of Benjamin? Where is Eder and with what has it been identified? Where did Jacob go from Ephrath? What important event happened there?

II

Read: The Dictionary, "Bethlehem". Write a short history of the city.

III

Write a paper on the fortunes of the tribe of Benjamin.

173

REVIEW

Review Studies 167-172, and be prepared for an examination on them.

174-178

JACOB THE AMBITIOUS

Answer and discuss the following questions and points very fully.

I

All history witnesses to the power of accomplishment in the combination of ambition and perseverance. Such examples as Cyrus, Caesar, and Napoleon illustrate this. But a nobler power of accomplishment results from consecrated ambition and perseverance. Compare Livingston. What was the nature of Jacob's ambition? Would you call Jacob a truly religious man, according to his light and training, or were his religious professions only hypocritical? May he have been sincere, but have had a wrong conception of religion? What is hypocrisy? Did Jacob's faith in Jehovah, in the end, prove the strongest force in his life? Is there any trace, in his later years, of the selfish ambition which earlier dominated him? What are his chief interests in the later part of his life? Did he become the strong and noble character that he might have been had he from the first been guided by a worthy ambition? Were the misfortunes that came to him in old age due largely to his own faults reappearing in the characters of his sons? Are a man's motives or his acts the determinants of his character? Describe and illustrate the danger of a low ambition. Compare ambition and inertia. What

is the value of ambition? How far was Jacob's ambition inspired by his mother? Give instances from history where the mother has been the source of noble ambition. What part does a teacher play in the inspiration of noble ambition? Illustrate. What rôle may the true pastor play? Illustrate. Of what value is biographical reading? Mention some that you consider helpful. Illustrate all this by the life of our Lord.

II

Does a man without ambition develop or achieve anything really great? What percentage of the people you know really think out and plan their life? What proportion drift or are led? Is mental and moral inertia the chief support of the corrupt political boss? What proportion of voters of whom you know actually study and appreciate the issues in each election? What proportion of the members of your church are really intelligent worshippers? What are the chief ambitions that stir men to action? Mention some great characters and say what their ambitions were. Was there a common element running through their ambitions? Are ambitions to service limited to geniuses? Illustrate.

III

Make a serious study of the psychological connection between Ambition, Habits, Character, and Public Life.

179

CHIEFS OF EDOM

I

Read: Gen. 36: 1-30; Ryle, 36: 1-30.

Divide these verses into sections. Compare the list of Esau's wives in this chapter with that in 26: 34 and 28: 9. How do you explain the difference? Why did Esau move from Canaan to Seir? Write a note on verse fifteen. Comment on verse twenty-four.

II

Write notes on the following names: Eliphaz, Reuel, Korah, Seir, Teman, Kenaz.

III

Read: The Dictionary, "Horites". Explain fully who they were.

180-181

KINGS OF EDOM

I

Read: Gen. 36: 31-43; Ryle 36: 31-43; Book of Obadiah; The Dictionary, "Obadiah, Book of".

Name the kings of Edom. Read again the Diction-

ary,"Edom", and put in the form of a short history all you know about Edom. What bearing has verse thirty-one upon the history of Israel and its chronology?

II

Write full notes on the following names: Bela, Beor, Bozrah, Hadad, Hadar.

III

Read Obadiah and Nahum again and compare their spirit and religious teaching.

182

REVIEW

Review Studies 174-181, and be prepared for an examination on them.

THE STORY OF JOSEPH

183

JOSEPH

I

Read: Gen. 37: 1-4; Ryle 37: 1-4; The Dictionary, "Joseph".

This section of the Book of Genesis contains a story unsurpassed in any literature for vividness, pathos, delineation of character, and dramatic force. The story aims at showing how God's ruling providence guided Joseph from first to last. Comment on verses two and three.

II

Make a detailed outline of the life of Joseph.

III

Collect all Old Testament material about Joseph outside the Book of Genesis.

184

JOSEPH'S DREAMS

I

Read: Gen. 37: 5-11; Ryle, 37: 5-11.

Make an outline of Joseph's dreams. How were they interpreted by his brothers? Were his brethren justified in their hatred of him? Comment on verses ten and eleven.

II

Read: The Dictionary, "Envy". Discuss this vice and illustrate it from the Old Testament.

III

Discuss the place of dreams in Oriental religious thought, and in universal experience.

185-186

JOSEPH IS SOLD

I

Read: Gen. 37: 12-35; Ryle, 37: 12-35.

Joseph must have proved himself very trying to his brothers. He was youthful, boastful, thoughtless, and

egotistical. His experience undoubtedly did him good, and developed that nobleness and greatness of character which we associate with him. What were the causes or occasions of the hatred of his brothers? What mistake did Joseph make? What was the importance of his dreams of greatness? Illustrate. What is the difference between dreams of true greatness and building aircastles? Illustrate. What is the nature of ungratified envy and hate? Cite passages from Gray's "Elegy" to illustrate. What was the culmination of the hatred of Joseph's brethren? What is the New Testament parallel? What was Reuben's attitude? How did Judah's differ? Who took Joseph out of the pit and sold him? Compare the dejection of Jacob with that of Elijah, and show wherein both were mistaken.

II

Read: The Dictionary, "Dothan". Describe the region of Shechem. Comment upon verse twenty-two. Describe the trade route from Gilead to Egypt. Comment on verse thirty-five. Note the composite character of the stories in verses eighteen to thirty-six. Discuss the phenomena and arrange the material. Explain the confusion of names of the Midianites and the Ishmaelites.

III

Read: The Dictionary, "Mourning Customs". Write a paper on the psychological aspect of mourning customs.

187

JOSEPH IN EGYPT

I

Read: Gen. 37:36; Ryle, 37:36; The Dictionary, "Potiphar", "Pharaoh".

Write a commentary on this verse.

II

Read: Ryle, "The Tell-el-Amarna Letters", pp. 458-460; "The Habiri", pp. 460-462; "The Apuriu", pp.462-463; "The Hyksos", pp. 467-468.

III

Write a paper on the Habiri and the Hyksos.

188

JUDAH AND TAMAR

I

Read: Gen. 38; Ryle, 38; The Dictionary, "Tamar".

Write a paper on the tribal meaning of this chapter. What was Jacob's beginning in the downward course of sin?

II

Read: The Dictionary, "Marriage, § 4". Discuss the "levirate" law.

III

In view of the possible tribal interpretations of this chapter, illustrate it by reference to the terms used by Hosea and Isaiah in describing Israel's unfaithfulness to Jehovah.

189

REVIEW

Review Studies 183-188, and be prepared for an examination on them.

190

JOSEPH'S PROSPERITY, TEMPTATION, AND IMPRISONMENT

I

Read: Gen. 39; Ryle, 39.

Here the story of Joseph is resumed from 37: 35. By whom was Joseph first purchased? To what office

of trust did he rise? What is the *motif* of this story? Comment on verse twenty.

II

When Joseph was committed to prison how did he fare? Explain the use of Elohim as the name of God in verse nine.

III

Read: The Dictionary, "Egypt, §2, Egypt in the Bible". Write a short paper on this subject.

191-193

JOSEPH AS INTERPRETER OF DREAMS

I

Read: Gen. 40; Ryle, 40; Book of Daniel 1-4; The Dictionary, "Daniel, Book of", "Cup-bearer".

Give in your own words the dreams of the butler and the baker and Joseph's interpretation. What was the Egyptian estimate of dream-interpretations? What was Joseph's? Comment on the phrase, "lift up thine head". Comment on the phrase, "the land of the Hebrews". Write a note on verses nineteen and twenty. State in your own words the dreams which Daniel interpreted. What was their teaching?

II

Write a paper on the characters of Joseph and Daniel as dream-interpreters. Compare and contrast their characters.

III

Read verse thirty-three of this chapter and St. Luke 17: 11-19. Write a paper on gratitude.

194-196

THE PHARAOH'S DREAM

I

Read: Gen. 41: 1-36; Ryle, 41: 1-36; The Dictionary, "Magic, Divination, and Sorcery".

Put in your own words the two dreams of the pharaoh. What is Joseph's interpretation? Why are there two dreams? What policy did Joseph suggest to the pharaoh? Define and give examples of Magic, Divination, and Sorcery.

II

Write a paper on Joseph's idea of God, based upon this and previous parts of the E Source.

III

Write a paper on Magic and Religion.

197

REVIEW

Review Studies 190-196, and be prepared for an examination on them.

198-199

JOSEPH AS GRAND VIZIER

I

Read: Gen. 41:37-46; Ryle, 41:37-46; The Dictionary, "Egypt, § 3, Religion".

Such sudden appointment to almost unlimited authority is possible only in an autocratically governed state. It is impossible to say with certainty under which of the pharaohs of Egypt Joseph became Grand Vizier. The most likely period was the later part of the Eighteenth Dynasty, or the Tell-el-Amarna period. How did the pharaoh signalize Joseph's appointment as Grand Vizier? Comment on verse forty-three. What was the Egyptian idea of god?

II

Read: The Dictionary, "Asenath", "Potiphera", "On". Write a paper on verse forty-six, and the chronology of Genesis.

III

Write a paper on Egyptian religious ideas.

200

YEARS OF PLENTY AND YEARS OF FAMINE

I

Read: Gen. 41 : 47-49, 53-57; Ryle, 41 : 47-49, 53-57.

Would modern students of economics approve of the way in which Joseph aggrandized his royal master? What was the Hebrew writer's point of view? Do not the ethics of such a precedure vary with the era and circumstances?

II

Put in your own words the story of the way in which Joseph provided for the needs of the people and increased the power of the king. What was the condition of Egypt as a result of Joseph's foresight?

III

Read: Ryle, "Illustrations of Narratives in Genesis from Egyptian Antiquities", "The Egyptian Grand Vizier", pp. 468-471.

201

JOSEPH'S SONS

I

Read: Gen. 41:51-52; Ryle, 41:51-52; The Dictionary, "Manasseh", "Ephraim".

II

Write a biography of Manasseh and Ephraim.

III

Discuss Manasseh and Ephraim as tribes and draw a map of Palestine, locating them.

202

JOSEPH'S BRETHREN IN EGYPT

I

Read: Gen. 42:1-26; Ryle, 42:1-26.

This is one of the most interesting and dramatic stories in the Bible. There is a famine in the land of Canaan, and Jacob sends his sons to Egypt to buy corn. He does not permit Benjamin to go, lest "mischief befall him". Now Joseph is governor in Egypt. And when his brethren come, and appeal

to him for permission to buy corn, Joseph recognizes them, but they do not know him. He accordingly accuses them of espionage, but they protest their innocence. How is the question to be settled? Comment on verses seven, fifteen, and eighteen.

II

Study the workings of the consciences of the brethren of Joseph. What direction do you find here for a study of conviction? What was the second step of Joseph in convicting them of sin?

III

Write a paper on verse twenty-three.

203

THE RETURN TO CANAAN

I

Read: Gen. 42: 27-38; Ryle, 42: 27-38.

Compare the report that Joseph's brethren made to their father with their conversation with Joseph. Comment on verse twenty-eight. Who is the leader in this narrative?

II

What was Jacob's reply to the report of his sons? What lessons may one learn from it? Illustrate.

What was Reuben's proposition? What was Jacob's reply? Who finally prevailed with Jacob, and how?

III

Write a paper on the moral of this first part of the story.

204

REVIEW

Review Studies 198-203, and be prepared for an examination on them.

205

THE SECOND VISIT TO EGYPT

I

Read: Gen. 43; Ryle, 43.

Read verses four and eight. What was the motive for going to Egypt a second time? What do you think of the courage and loyalty of these men? Comment on verses sixteen, twenty-three, twenty-nine, thirty, and thirty-two.

II

What evidence is there of the workings of conviction on the return of the brothers to Egypt? How

does the verse from Hamlet, "The lady protests too much, I think", illustrate this point? Describe the meeting of Joseph and his brother Benjamin. Why did Joseph not eat with them?

III

Read: The Dictionary, "Gift". Discuss verse eleven.

206

THE DIVINING CUP

I

Read: Gen. 44: 1-17; Ryle, 44: 1-17.

Describe the art of the story as illustrated in verse four. What penalty do the brothers propose for the culprit? How does Joseph mitigate it? Comment on verse twelve. Who is conscience-stricken, and why?

II

Describe the way in which Joseph tests the loyalty of the brethren to Benjamin. What evidence of conviction is found here? What is the advantage of this principle to criminal lawyers? Illustrate.

III

Write a paper on the method of learning God's will in the Book of Genesis.

207

JUDAH'S INTERCESSION

I

Read: Gen. 44: 18-34; Ryle, 44: 18-34.

Make a full outline of Judah's speech, and indicate new elements in it. Describe the quality of the speech. Comment on verse twenty. What offer does Judah make?

II

What is your estimate of Judah's speech? Compare this speech with that of Jeanie Dean in Scott's *Heart of Midlothian.* In what does the power of Judah's speech consist?

III

Mention and describe at least four passages of great pathos in the Old Testament.

208-210

JOSEPH REVEALS HIMSELF

I

Read: Gen. 45:1-28; Ryle 45:1-28; The Dictionary, "Providence".

What invitation did Joseph send back to Canaan? How was it confirmed by the pharaoh? Comment on verse twenty-four. How, do you think, did his sons explain to Jacob Joseph's return to life? Who sent Joseph into Egypt, and what part of the divine government is most strikingly illustrated in the history of Joseph? Illustrate. What is divine providence? Discuss fully and illustrate.

II

Read: The Dictionary, "Predestination". Write a paper on Predestination and Free Will in the Old Testament.

III

Read: The Dictionary, "Goshen". Draw a map of Egypt, and, having read the first chapters of Exodus, insert all names which concern the history of Hebrews in Egypt.

211-212

JACOB'S DESCENT INTO EGYPT

I

Read: Gen. 46; Ryle, 46.

The list of this chapter with its total of seventy people seems very small. But it evidently takes account of heads of families only and overlooks the women and dependents. With what buoyant hopes did Jacob and his family start for Egypt? Whence did they start? What did Jacob do prior to his leaving his home? Describe his vision. Who was to accompany Jacob and his family? Comment on the phrase, "every shepherd is an abomination unto the Egyptians". Show the interplay of human passion, the natural causes, and name the actors who played any part in this story. How do you explain the two totals of sixty-six and seventy in this chapter? How do you explain the numbers in 46: 26-27, 15, 18, 22, 25, and Acts 7: 14?

II

What are the scriptural expressions of Jacob's sorrow? How did the news that Joseph was alive affect Jacob? How was he assured in this matter? Describe the meeting of Joseph and Jacob. Illustrate it from the Gospels. What part of the country did Joseph secure for his brothers, and what were its

advantages? Account for the favour shown Jacob in Egypt.

III

Classify the names of "the children of Israel". Write a short note on each name.

213-214

JACOB AND JOSEPH IN EGYPT

I

Read: Gen. 47; Ryle 47.

Note how verses five and six interrupt the sequence of the narrative. What is the meaning of the phrase, "Jacob blessed Pharaoh"? Comment on verses seventeen, twenty-two, twenty-four, and twenty-six. Discuss verse thirty-one. How were the Hebrews received by the pharaoh? What evidence of the sincerity of his words is to be found? What New Testament evidences are there that Jacob correctly represented his life as a pilgrimage? In what famous allegory is this idea immortalized? Compare the beginning and end of Jacob's life with those of Solomon's life.

II

How old was Jacob when he stood before the pharaoh? How does his age compare with that of

other patriarchs? What is the evidence that his days were full of evil? Give a detailed account of Jacob's troubles. What characteristics of old age were exemplified in Jacob? What was the dying request? Read: The Dictionary, "Rameses", and write a note on it.

III

What ancient Jews became powerful in the affairs of foreign governments? Give modern illustrations. Describe Joseph's administration. What are agrarian laws? Illustrate. How does Joseph's administration in Egypt compare with other similar administrations?

215

REVIEW

Review studies 205-214, and be prepared for an examination on them.

216-219

JACOB BLESSES EPHRAIM AND MANASSEH

I

Read: Gen. 48; Ryle, 48; The Dictionary, "Redeemer, "Redemption", "Atonement", "Propitiation", "Reconciliation", "Salvation".

Describe in detail the manner in which Jacob

thwarted the purpose of Joseph to give Manasseh the greater blessing. What did Jacob mean by saying that the two sons of Joseph should be called by his name? What is meant by Jacob in the expression, "I have given to thee one portion above thy brethren"? Explain in this connection Hebrews 11:21. Write a note on the idea of Redemption in the Old Testament.

II

Write a commentary on verse seven. Interpret verses eight and twelve. What was considered to be the nature and power of Jacob's blessing? Analyze Jacob's invocation. Write a commentary on verse twenty-two. Write a paper on the idea of Salvation in the Old Testament.

III

Write a thesis on the idea of Atonement in the Old Testament.

220-222

THE BLESSING OF JACOB

I

Read: Gen. 49:1-27; Ryle, 49:1-27.

There is reason to suppose that the ancient tradition regarding the patriarch's blessing was put into its

present poetical form as early, at any rate, as the time of David. In the poem we have a striking series of characterizations of the different tribes. They had varied fortunes. Some prospered, some had serious reverses, some became preëminent, and some barely existed. What was the element of weakness in Reuben's character? How is it illustrated in II St. Peter 2:17 and St. Jude 12-13? How does the Blessing of Moses brighten the fate of Reuben's posterity? Why did Jacob take Simeon and Levi together? What was the penalty for their sins and when was it fulfilled? How does Moses brighten the prospects of Levi? How were the several elements of the birthright forfeited by Reuben distributed among his brethren? How did Levi's descendants regain a great distinction? Where did Jacob's Blessing locate Zebulun? To what is Issachar likened? What does the Blessing of Moses say about Zebulun and Issachar? How does Jacob characterize Dan? What is the meaning? How was this justified in later history? What use was made of "Dan" by, and in connection with, the Mormons? What does the Blessing of Moses say about Gad? What special gift should characterize the sons of Naphtali? On which son came the richest blessing? Write a note on the spirit of Jacob.

II

Put in your own words Jacob's characterization of each tribe, commenting fully upon their virtues and vices. Write a full commentary on verse ten. In what sense is the verse Messianic?

III

Make a full detailed comparison and contrast between Gen. 49 and Deut. 33. Put your work in tabular form with comments as footnotes.

223

THE DEATH OF JACOB

I

Read: Gen. 49 : 28-33; Ryle, 49 : 28-33.

Read the Blessing of Jacob again and the Blessing of Moses in Deut. 33 and say in what sense these twelve names are men and in what sense they are tribes.

II

Write a paper on the turning points in the life of Jacob.

III

Describe the life of Jacob as an old man, emphasizing his religious traits.

224

REVIEW

Review Studies 216-223, and be prepared for an examination on them.

225

DEATH OF JOSEPH

I

Read: Gen. 50; Ryle, 50.

In this last chapter of the Book of Genesis the mourning for Jacob and his burial in the land of Canaan is described. This is followed by an interview between Joseph and his brothers in which their fear, that Joseph may avenge their wrong to him now that Jacob is dead, is allayed. Finally, the death of Joseph is recorded. Describe the funeral of Jacob. Read: The Dictionary, "Machir".

II

Describe in full the last days of Joseph. What prophecy did Joseph make at his death? What promise did Joseph demand before his death?

III

Write a paper on the state of the brethren's mind as revealed by verses fifteen to twenty-one.

226

IMPERFECTIONS OF JOSEPH'S BOYHOOD

I

What are the handicaps of extreme poverty and those of excessive wealth? Which are probably the

greater? Where would you place Joseph? What reveals Joseph's own estimate of himself? How did Jacob favor Joseph? What probably suggested this estimate? What was necessary to transform these ambitions?

II

Was Joseph to blame for his brothers' hatred toward him? Were they justified in what they did? What result had this on Joseph's temperament? How may one meet misfortune?

III

Is the chief difference between successful and unsuccessful men the ability to see and seize opportunities? Illustrate fully.

227

JOSEPH'S OPPORTUNITY

I

Egypt was the ancient land of opportunity, and Joseph made the most of his circumstances. Was the prosperity which attended Joseph in Egypt a miraculous gift or the natural consequences of his courageous, helpful spirit and his skill in making the best of every situation? Does man usually seek the

place or does the place seek the man? Was it Joseph's skill in interpreting the dreams or his wise counsel in suggesting methods of providing for the people during famine that gave him his position of high trust and authority? The policy which made the pharaoh practical owner of all the land was not first instituted by Joseph but was already in force in Egypt. In the thought of the prophetic narrative, was Joseph's fiscal system regarded as evidence of his loyalty to his master rather than disloyalty to the interests of the people? Was the system suited to that stage and kind of civilization? Is this a valid argument in favor of public ownership of all land? Give reasons for or against.

II

What effect has the bearing of another's burdens on the successful forgetting of our own burdens? Illustrate. What relation has the observance of small things to the accomplishment of great things? Illustrate.

III

Would Joseph's policy in dealing with the people of Egypt meet with public approval to-day? Could Joseph have succeeded as well in a republic? Does Joseph's land policy justify the single tax? Illustrate.

228

THE ESSENTIALS OF SUCCESS

I

The qualities essential to success are willingness to serve, readiness to be directed, and knowledge and trained ability. What other qualities would you say are essential to the highest success? Are the right moral standards essential? How do a man's habits affect his efficiency? Illustrate.

II

What is the relation between genius and success? Is genius "the capacity for unlimited work"? How would you define and illustrate genius?

III

Would you say that the ultimate standard of all real success is service? To what extent does one's faith in God and in his fellow men determine his ability to win success? How far are they essential to the winning of the highest type of success?

229

STANDARDS OF SUCCESS

I

The standard of success in America to-day is the multi-millionaire. The standard of success in ancient

Greece was exemplified in Leonidas and his valiant followers at Thermopylae. Was it the character of Jacob or of Joseph that was the standard of success in ancient Israel? What characters in all history seem to you the best examples of real success? Illustrate fully and compare each one with the characters of Jacob and Joseph.

II

How can the majority of people of to-day be led to accept the higher ideals of success? Compare and contrast the achievements of Joseph, Lincoln, and Cecil Rhodes.

III

Discuss fully some contemporary parallels to Joseph.

230

METHODS OF SUCCESS

I

The ideal method of success is to be truthful to oneself as well as to one's fellow man. The forfeiture of truth results in great remorse even where wealth has been attained. Can a man succeed in business life, in professional life, and in political life, and

remain true to the principles of Christ? Illustrate fully. What is *real* success?

II

If the ultimate ideal in real success is service, is there any other way in which men may obtain success than by remaining true to Christ's principles? Is it true of every department of effort? Does this principle make it possible for every man, of whatever ability or opportunity, to attain real success?

III

Can a man who earns his own living succeed to-day in politics and at the same time maintain his self-respect as an independent thinker?

231

THE TEMPTATIONS OF SUCCESS

I

Some men are spoiled by success. They are at first excused, by their admirers, from the ordinary moral obligations, and then disgrace follows. Was Joseph spoiled by his great and sudden success? Where did the test come? Why did Joseph hide his cup in Benjamin's sack? Did the brothers stand the test? What place does loyalty to humbler friends and kins-

men take in the making of great and noble characters? Illustrate.

II

Why is loyalty to friends and kinsmen a primary obligation? What character does it show? Give illustrations. What is a snob? Illustrate and analyze the characteristics.

III

How would you estimate Joseph's character in the light of to-day? Of the characters, Abraham, Jacob, and Joseph, which do you prefer, which is the strongest, which is the most religious?

232

JOSEPH THE SUCCESSFUL

Answer and discuss all the following questions and points very fully.

I

What caused the Hebrews to migrate to Egypt? To what extent do economic conditions govern our lives? Why did the brethren of Joseph dislike him? Are such motives prevalent to-day? Consider whether business ability and integrity of character are certain to win wealth and honor? Write a short life of Joseph.

II

What was the governing religious principle of Joseph's life? Consider whether Joseph's philosophy of evil is satisfactory for our modern needs. If God is the absolute ruler of the world, how may we explain the presence of evil? Illustrate.

III

Why are those men and women who believe in the progress of God's Kingdom likely to become the best citizens? What is a social dreamer? What social reforms in your community are awaiting action?

REVIEW STUDIES

233

REVELATION AND INSPIRATION

I, II, and III

Write a paper (I), thesis (II), or essay (III) on Revelation and Inspiration in reference to the Hebrew people and the Old Testament.

234

TEXT, CANON, AND LITERATURE OF THE OLD TESTAMENT

I

Describe the origin and development of Old Testament literature.

II

Discuss the growth of the idea of a canon and the way in which the Old Testament canon grew.

III

Describe with some detail the nature of the text of the Old Testament.

235

ARCHAEOLOGY, CRITICISM, AND SCIENCE

I

What is the use and abuse of archaeology in the study of the Old Testament? Illustrate fully.

II

Describe the work and process of Pentateuchal criticism.

III

What is the relationship between modern science and the Old Testament? Illustrate.

236

THE BOOK OF GENESIS

I

Put in your own words the contents of the Book of Genesis.

II

What are some of the great religious lessons taught in the Book of Genesis?

III

Compare some of the social problems in the Book of Genesis with similar problems of to-day.

237

GOD AND HIS KINGDOM

I

Read: The Dictionary, "Kingdom of God".

What do we understand by the term "Kingdom of God"? What conceptions of man's moral and intellectual nature make possible the existence and the development of this Kingdom?

II

Why may we limit a study of the Kingdom of God in pre-Christian times to Hebrew history? How has the Kingdom of God developed? What was the development of Israel's conception of her Messiah?

III

How can Israel's consciousness of her peculiar relation to Jehovah be explained? How is the per-

sistence of this belief through every national calamity to be explained? To what extent does the idea of covenant relationship govern religious life? What do you consider essential to the development of the Kingdom of God?

238

MAN AS GOD'S IMAGE

I

Would religion be possible apart from man's consciousness of freedom of action? Why did the Hebrew think himself fitted for fellowship with God? What is meant by personality? What distinctions are to be made between the personal life of man and the personal life of God? What likenesses of temperament, occupation, intellectual life, and moral nature are needed to make close fellowship between human beings? Illustrate.

II

What similarities of disposition and will in God and man are necessary to make true religion possible? Illustrate. If God enters into fellowship with every human being, what practical consequence follows in man's relationship with his fellow men?

III

Is it justifiable for the white race to refuse to brother the other races? In what sense do we bear the image and likeness of God? Illustrate.

239

MAN'S SIN AND HIS NEED

I

Where do people usually locate the golden age, in the past or in the future? Illustrate. Are physical ills said to be the penalty of man's disobedience of God? How far is this true? What elements of permanent value are there in the account of the origin of pain and death? What does it teach concerning the origin of sin? What is the opinion of the narrator concerning the relation of knowledge to sin?

II

What is the idea of God in the account of the Fall? Upon whom does the writer fix the responsibility for the disobedience? Under what circumstances is it a moral act to obey a command not understood? Illustrate. Should God morally justify to us his moral requirements?

III

Make a list of sins which do not involve others in their consequences. What is the origin of our promptings toward sin? Why is God morally justified in requiring us to do his will?

240

THE PATRIARCHS

I

Why may progress in religion be traced by individual and social renunciations? What was the moral effect upon the Hebrews in Canaan of Abraham's unhesitating obedience to Jehovah? Of his generous dealing with Lot? Of his realization of religion as a life of prayer, communion with Jehovah, and loyalty to his will, rather than a life of merely sacrificial feasts? Of Jacob's false and true ambition? Of Joseph's strength of character and frugal and forgiving disposition?

II

To what extent was Israel's religious life shaped by the characters of Abraham, Isaac, Jacob, and Joseph? Illustrate fully.

III

To what extent is life, both individual and social, governed by ideals? Why are ideals necessary to progress? Compare the meaning of faith to Abraham with the essentials of Christian faith.

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